THE

Beauties of History;

OR

Pictures of VIRTUE *and* VICE:

DRAWN FROM

Examples of Men eminent for their VIRTUES, *or infamous for their* VICES.

SELECTED FOR THE

INSTRUCTION AND ENTERTAINMENT

OF

YOUTH.

BY THE LATE W. DODD, LL. D.

CONSIDERABLY ENLARGED.

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PREFACE.

EDUCATION is admitted by all to be the moſt important duty that a parent owes to his children; and to inſtill the principles of virtue, and inculcate its practice, is the principal branch of it; and it is not only his duty to them, but alſo to ſociety, of which they are to become members.

To attain this, the *living examples* of the parents themſelves are far ſuperior to all precept or written inſtruction. But to ſecond thoſe, or ſupply their place, if unhappily wanting, *hiſtorical examples* of men eminent for their virtues will make a lively impreſſion upon young minds, which, being unſtored with ideas, like a fair ſheet of paper, will take them more eaſily: and, as the firſt impreſſions are always the moſt laſting, particular care ſhould be taken that thoſe examples repreſent virtue and goodneſs in their native lovelineſs, and vice and depravity in their natural deformity. This will incline the youthful mind to aim at imitating the examples of the good: for what they love and admire they will naturally wiſh to imitate; but they will avoid the examples of thoſe who by their vices and depravity have made themſelves hated by poſterity.

The greateſt part of this work was ſelected by the late Dr. Dodd, to illuſtrate and exemplify his *Sermons to Young Men*, a work highly neceſſary for every young man to peruſe, and which he will not peruſe with indifference, the ſtyle is ſo animating and deſcriptive.—The ſermons are intended for young men who have

arrived at maturity in judgment: the following work is intended for youth of younger years; a cheap, and the editor hopes, an useful present, from which they may derive both entertainment and improvement.—The additional examples may not appear equally useful and interesting; but it is hoped they may add to the youthful repast without injuring his morals, which at least is a negative goodness.

Beauties of Hiſtory.

Youthful Exceſs.

SENTIMENTS.

And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living.

THE parable of the prodigal is no leſs beautiful and pathetic, than it is inſtructive and conſolatory. It ſets before us, in the moſt ſtriking view, the progreſs and fatal conſequence of vice, on one hand; and, on the other, the paternal readineſs of our Almighty Father to receive the returning penitent to pardon and mercy. It is peculiarly inſtructive to youth; and would become very inſtrumental to preſerve them from the pernicious allurements of ſin and folly, if they would ſeriouſly reflect upon it; if they would contemplate, in the example of the prodigal before them, the nature and the effects of thoſe vices, which brought him to extreme diſtreſs, and which will ever bring to diſtreſs all thoſe who indulge them. And as there can be no queſtion that the indulgence of theſe vices tends to miſery, ſorrow, and ruin, more or leſs conformable to that of the young man's in the parable; ſo can there, on the other hand, be no doubt but the avoiding of theſe vices, and the cultivation of the contrary virtues, will, by the grace of God, produce preſent peace and future happineſs.

EXAMPLES.

A LEWD young fellow ſeeing an aged hermit go by him barefoot, "Father, ſaid he, you are in a very miſerable condition, if there is not another world." "True, ſon, replied the hermit, but what is thy condition, if there is?——Every man, upon the firſt hearing of the queſtion, knows very well which ſide of it he ought to cloſe with. But, however right we are in theory, it is plain, that in practice we adhere to the wrong ſide of the queſtion. We make proviſion for this life, as though it was never to have an end; and for the other life, as though it were never to have a beginning. The inconſiſtency of ſuch a conduct is glaring, even at the worſt; even ſuppoſing (what ſeldom happens) that a courſe of virtue makes us miſerable in this life: but if we ſuppoſe, as it generally happens, that virtue would make us more happy, even in this life, than a contrary courſe of vice; how can we ſufficiently admire the ſtupidity or madneſs of thoſe perſons who are capable of making ſo abſurd a choice? Every wiſe man therefore will conſider this life only as it may conduce to the happineſs of the other; and cheerfully ſacrifice the pleaſures of a few years, to thoſe of an eternity.

CRESIPPUS the ſon of Chabrias, a noble Athenian, was ſo profuſely expenſive, that after he had laviſhly conſumed all his goods and other eſtates, he put to ſale even the very ſtones of his father's tomb, in the building whereof the Athenians had diſburſed a thouſand drachmas.

GEORGE NEVILLE, brother to the great Earl of Warwick, at his inſtallment into the archbiſhoprick of York, made a prodigious feaſt to all the nobility, moſt of the principal clergy, and many of the great commoners; the catalogue of which alone, as given by different writers, is ſufficient to excite ſatiety and diſguſt. The Earl of Warwick was ſteward on the occaſion, the Earl of Bedford, treaſurer, and the Lord Haſtings comptroller, with many other officers; to which we may add one thouſand [illegible] ſixty two cooks, and

five hundred and fifteen menial apparitors in the kitchen.—But, seven years after, fortune shifted the scenes; for the king seizing on all his estate, sent him over prisoner to Calais, where *vinctus jacuit in summâ inopiâ*, he was kept bound in extreme poverty: justice thus punishing his former prodigality.

THERE is a single passage in Herodotus, which might supply the place of many examples. When Cyrus had received an account that the Lydians had revolted from him, he told Crœsus, with a good deal of emotion, that he had almost determined to make them all slaves. Crœsus intreated him to pardon them; "But, added he, that they may no more rebel, or be troublesome to you, command them to lay aside their arms, and to wear long vests and buskins; (that is, to vie with each other in the indolent elegance and richness of their dress.) Order them to sing and play upon the harp; let them drink and debauch with impunity; and you will soon see their spirits broken, and themselves changed from men to women, so that they will no more rebel, or give you any uneasiness." The hint had too much sanction from experience not to appear plausible; and the event effectually answered the advice.

IN the winter season, says Æsop, a commonwealth of ants were busily employed in the management and preservation of their stock of corn, which they carefully exposed to the air in heaps, round the avenues of their little rural habitation. A grashopper, who had chanced to outlive the summer and autumn, and was ready to starve with cold and hunger, approached with great humility and dejection, and begged they would relieve his necessity, if it were but with one grain of wheat or rye. One of the ants asked him how he had disposed of his time and talents in summer, and why he had not taken pains to lay in a stock, as they had done. "Alas! said he, I passed away the hours in mirth and festivity; drinking, dance, and song, occupied my thoughts; and I never once dreamed of a succeeding winter." "O improvident creature! replied the ant, with emotion, if that be the case, I can only in justice say, that those

who drink, ſing, and dance in ſummer, muſt expect, ere long, to ſmart under the rigours and penury of winter."

How wretched is the condition of Aſotus! A little garret, with bare walls, is his whole apartment, and of this, a flock-bed covered with rags, takes up two thirds. Cold, nakedneſs, and ſhame, compel him to lie on that bed, till the day is far ſpent. At night, a lamp ſuited to the place, a true ſepulchral lamp, rather adds horror, than diffuſes light. By the feeble glimmering of this languid flame, he eats a dry cruſt of brown bread, his whole repaſt! Yet, poor as it is, he is not ſure that he ſhall be able to renew it to-morrow: for he cannot dig, and to beg he is aſhamed! What now is become of his countleſs treaſure, his immenſe revenues, which appeared ſufficient to maintain a province?—It may as well be aſked what becomes of the water poured into the ſieve, or of wax thrown into a furnace. Luxurious entertainments, gaming, women, uſurers, and his ſteward, are the bottomleſs gulphs which have ſwallowed up his opulence. But, is there not one, among all his friends, who knows him in his adverſity, and ſtretches out the hand of bounty for his relief? Is there not one, among all his friends? Alas! had he ever a friend? If he had, he would have him ſtill; for, whatever may have been ſaid, "Adverſity never baniſhed a friend:" it only diſperſes thoſe, who unjuſtly arrogate the name; and if adverſity is productive of any good, (which cannot be denied) this is one of its principal advantages; for the loſs of a falſe friend, is a real gain. If Aſotus has any cauſe of complaint, it is only for want of wiſdom, and of never having had a friend that was ſincere.

The above fancy-portrait, is by no means deſtitute of originals in real life. We have a remarkable inſtance in George Villiers, created by James I. Earl, Marquis, and afterwards Duke of Buckingham, and inveſted with many high and lucrative offices. He is deſcribed to have been a gay capricious nobleman, of ſome wit, and great vivacity; the miniſter of riot, and counſellor of infamous practices; the ſlave of intem-

perance; a pretended atheiſt, without honour or principle, œconomy or diſcretion; and who, after various mal-proceedings and viciſſitudes of fortune, after a juſtly merited diſgrace from the very court which foſtered him, and an impriſonment in the Tower for ſome time; at laſt, in the reign of Charles II. deſerted by all his friends, and deſpiſed by all the world, died in the greateſt want and obſcurity. Mr. Pope has ſo beautifully painted theſe circumſtances in his epiſtle "On the uſe of Riches," that we flatter ourſelves they will not be thought ill applied, in furtherance of our general plan.

"*In the worſt inn's worſt room, with mat half hung,*
The floors of plaiſter, and the walls of dung:
On once a flock-bed, but repair'd with ſtraw,
With tape-ty'd curtains, never meant to draw;
The George and Garter dangling from that bed;
Where tawdry yellow ſtrove with dirty red;
Great Villiers lies: Alas! how chang'd from him,
That life of pleaſure, and that ſoul of whim!
Gallant and gay, in Cliveden's proud alcove,
The bower of wanton Shrewſbury and love;
Or, juſt as gay at council, in a ring
Of mimic ſtateſmen, and their merry king.
No wit to flatter, left of all his ſtore!
No fool to laugh at, which he valued more!
There, victor of his health, of fortune, friends,
And fame, this Lord of uſeleſs thouſands ends."

HENRY the fifth, King of England, while he was Prince of Wales, by his looſe and diſſolute conduct was daily giving his father great cauſe of pain and anxiety. His court was the common receptacle of libertines, debauchees, buffoons, paraſites, and all thoſe ſpecies of vermin, which are at once the diſgrace and ruin of young princes. The wild and riotous exploits of the Prince and his companions were the general topics of converſation, and furniſhed equal matter of aſtoniſhment and deteſtation. This ſad degeneracy in the heir of his crown, was not more diſagreeable to the

King himſelf, who loved him with the moſt tender affection, than it was alarming to the nation in general, who trembled at the proſpect of being one day governed by a Prince of his flagitious character. But their fears, to the univerſal admiration of all, were happily removed; for no ſooner had the young King aſſumed the reins of government, than he ſhewed himſelf to be extremely worthy of the high ſtation to which he was advanced. He called together the diſſolute companions of his youth; acquainted them with his intended reformation; adviſed them to imitate his good examples; and, after having forbidden them to appear in his preſence again, if they continued in their former courſes, he diſmiſſed them with liberal preſents. He next choſe a new council, compoſed of the wiſeſt and the beſt men in the kingdom; he reformed the courts of law, by diſcarding ignorant and corrupt judges, and ſupplying their places with perſons of courage, knowledge, and integrity. Even the chief juſtice Gaſcoign, who had committed young Henry to priſon for a former miſdemeanor, and who on that account trembled to approach the royal preſence, was received with the utmoſt cordiality and friendſhip; and, inſtead of being reproved for his paſt conduct, was warmly exhorted to perſevere in the ſame ſtrict and impartial execution of the laws. In a word, he ſeemed determined to become a new man, and to bury all his juvenile exceſſes in utter oblivion, to prove himſelf the common father and benefactor of all his ſubjects. And even before his royal predeceſſor's death, he appears to have been ſenſible of the folly and impropriety of his conduct, and reſolutely bent to reform; for his father being naturally of a jealous and ſuſpicious diſpoſition, liſtened at times to the ſuggeſtions of ſome of his courtiers, who meanly inſinuated, that his ſon had ſome evil deſign upon his crown and authority.

Theſe inſinuations filled him with the moſt anxious fears and apprehenſions, and he might perhaps have had recourſe to very diſagreeable expedients, to prevent the imaginary danger, had not his ſuſpicions been timely

removed by the prudent and exemplary conduct of the young Prince; for, no ſooner was he informed of his father's jealouſy, than he repaired to court, and throwing himſelf with all humility and much emotion on his knees, accoſted the King in theſe memorable terms. "I underſtand, my liege, that you ſuſpect me of entertaining deſigns againſt your crown and perſon: I own I have been guilty of many exceſſes, which have juſtly expoſed me to your diſpleaſure; but, I take heaven to witneſs, that I never harboured a ſingle thought, inconſiſtent with that duty and veneration which I owe to your Majeſty. Thoſe who charge me with ſuch criminal intentions, only want to diſturb the tranquility of your reign, and baſely to alienate your affections from your ſon and ſucceſſor. I have therefore taken the liberty to come into your preſence; and humbly beg you will cauſe my conduct to be examined with as much rigour and ſtrictneſs, as that of the meaneſt of your ſubjects; and if I be found guilty, I will cheerfully ſubmit to any puniſhment you ſhall think fit to inflict." The King was ſo highly ſatisfied with this prudent and ingenuous addreſs, that he embraced him with great tenderneſs; acknowledging, that his ſuſpicions were entirely removed; and that for the future, he would never entertain a thought to the prejudice of his loyalty and honour.

POLEMO, an Athenian youth, was of ſo wretched and depraved a caſt, that he not only delighted in vice, but gloried in the infamy of it. Returning from a debauch one morning after ſun-riſe, and ſeeing the gate of Xenocrates the philoſopher open; filled with wine as he was, beſmeared with ointments, a garland on his head, and clad in a looſe and tranſparent robe, he enters the ſchool, which at that early hour, was thronged with a number of grave and learned men; and, not content with ſo indecent an entérance, he ſat down among them, on purpoſe to affront their eloquence and ſobriety, and oppoſe their prudent precepts by his drunken follies. His coming had occaſioned all who were preſent to be angry, only Xenocrates himſelf was un-

moved; and retaining the ſame gravity of countenance, and diſmiſſing his preſent theme of diſcourſe, he began a diſquiſition on modeſty and temperance, which he repreſented in ſo lively colours before the young libertine, that Polemo, being much affected, firſt laid aſide the crown from his head, then ſoon after drew his arm within his cloak; changed the feſtival merriment that appeared in his face to ſerioufneſs and anxiety; and at laſt, through the whole courſe of his life, caſt off all his luxury and intemperance. Thus, by a ſingle judicious and well adapted oration, the young man received ſo great a cure, that, from being one of the moſt licentious of his time, he became one of the greateſt philoſophers and beſt men in Athens.

Filial Love.

SENTIMENTS.

"He that curſeth his father or his mother, ſhall ſurely be put to death!" In agreement wherewith, the wiſe man remarks, "The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pluck it out, and the young eagles ſhall eat it!"

THE ancient Romans, as well as ſome other people, gave parents the abſolute right of life and death over their children: And the Chineſe, at preſent are remarkable for the reverence they exact from children to their parents. Their puniſhment of parricide, if ſuch a thing ever happens, is the moſt exemplary and ſevere: the criminal in this caſe is cut into ten thouſand pieces, which are afterwards burned; his houſes and lands are deſtroyed, and even the houſes that ſtood near him: "to remain as monuments of ſo deteſted a crime; or, rather, that all remembrance of ſo abominable a villainy may be effaced from the earth!"

Let their commands be ever ſacred in your ears, and

implicitly obeyed, where they do not contradict the commands of God: pretend not to be wiſer than they, who have had ſo much more experience than yourſelves; and deſpiſe them not, if haply you ſhould be ſo bleſt as to have gained a degree of knowledge or of fortune ſuperior to them. Let your carriage towards them be always reſpectful, reverent, and ſubmiſſive; let your words be always affectionate and humble; and eſpecially beware of pert and ill-ſeeming replies; of angry, diſcontented, and peeviſh looks. Never imagine, if they thwart your wills, or oppoſe your inclinations, that this ariſeth from any thing but love to you: Solicitous as they have ever been for your welfare, always conſider the ſame tender ſolicitude as exerting itſelf, even in caſes moſt oppoſite to your deſires; and let the remembrance of what they have done and ſuffered for you ever preſerve you from acts of diſobedience, and from paining thoſe good hearts, which have already felt ſo much for you, their children.

Doubtleſs you have all too much ingenuity of temper to think of repaying the fears and bleeding anxieties they have experienced for your welfare by deeds of unkindneſs, which will pierce them to the ſoul; which will perhaps break the ſtrings of a heart of which you, and you only, have long had the ſole poſſeſſion!—No, my young friends; ſo far from this, you will think it the greateſt happineſs of your lives to follow your bleſſed Saviour's example, and to ſhew the moſt tender concern for your parents; particularly if, like his, yours ſhould happen to be a widowed parent; a mother deprived of her chief happineſs and ſtay, by the loſs of a huſband; for which nothing can compenſate but the dutiful and affectionate behaviour of her children; who are bound, in that caſe, to manifeſt double kindneſs, and to alleviate, by all the tenderneſs and affection imaginable, the many difficulties and ſorrows of widowhood.

EXAMPLES.

AS ſome Chriſtian captives at Algiers, who had been ranſomed, were going to be diſcharged, the cruizers

brought in a Swediſh veſſel, among the crew of which was the father of one of thoſe ranſomed captives. The ſon ſoon made himſelf known to the old man; but their unhappineſs to meet in ſuch a place, as may well be conceived, was grievous to both. The young man, however, conſidering that the ſlavery his father was about to undergo would inevitably put an end to his life, requeſted that he might be releaſed, and himſelf detained in his room; which was immediately granted. But when the ſtory was told to the governor, he was ſo affected with it, that he cauſed the ſon likewiſe to be diſcharged, as the reward of his filial and exemplary tenderneſs.

ONE of the favourites of King Henrythe Fifth, when Prince of Wales, having been indicted for ſome miſdemeanor, was condemned, notwithſtanding all the intereſt the Prince could make in his favour; inſomuch, that he was ſo incenſed at the iſſue of the trial, as to ſtrike the judge on the bench. This magiſtrate, whoſe name was Sir William Gaſcoigne, acted with a ſpirit becoming his character: he inſtantly ordered the Prince to be committed to priſon; and young Henry, by this time ſenſible of the inſult he had offered to the laws of his country, ſuffered himſelf to be quietly conducted to goal by the officers of juſtice. The king (Henry the Fourth) who was an excellent judge of mankind, was no ſooner informed of this tranſaction, than he cried out in a tranſport of joy, "Happy is the king who has a magiſtrate poſſeſſed of courage to execute the laws; and ſtill more happy, in having a ſon who will ſubmit to ſuch chaſtiſement!"

BOLESLAUS the Fourth, King of Poland, had a picture of his father, which he carried about his neck, ſet in a plate of gold; and when he was going to ſpeak or do any thing of importance, he took this pleaſing monitor in his hand, and kiſſing it uſed to ſay, "My dear father, may I do nothing remiſſly or unworthy of thy name!"

AMONG the incredible number of perſons who were proſcribed under the ſecond triumvirate of Rome, were

the celebrated orator Cicero, and his brother Quintus. When the news of this proſcription was brought to them, they endeavoured to make their eſcape to Brutus in Macedon. They travelled together for ſome time, mutually condoling their bad fortune: But as their departure had been very precipitate, and they were not furniſhed with money and other neceſſaries for the voyage, it was agreed that Cicero ſhould make what haſte he could to the ſea-ſide to ſecure their paſſage, and that Quintus ſhould return home to make more ample proviſion. But, as in moſt houſes there are as many informers as domeſtics, his return was immediately known, and the houſe in conſequence filled with ſoldiers and aſſaſſins. Quintus concealed himſelf ſo effectually that the ſoldiers could not find him. Enraged at their diſappointment, they put his ſon to the torture, in order to make him diſcover the place of his father's concealment: but filial affection was proof in this young Roman againſt the moſt exquiſite torments. An involuntary ſigh, and ſometimes a deep groan, was all that could be extorted from the generous youth. His agonies were increaſed; but, with amazing fortitude, he ſtill perſiſted in his reſolution not to betray his father. Quintus was not far off; and it may better be imagined than can be expreſſed, how the heart of a father muſt have been affected with the ſighs and groans of a ſon expiring in torture to ſave *his* life. He could bear it no longer; but quitting the place of his concealment, preſented himſelf to the aſſaſſins, beſeeching them with a flood of tears to put *him* to death, and diſmiſs the innocent child; whoſe generous behaviour the triumvirs themſelves, if informed of the fact, would judge worthy of the higheſt approbation and reward. But the inhuman monſters, without being in the leaſt touched by the tears either of the father or ſon, anſwered that they both muſt die; the father, becauſe he was proſcribed; and the ſon, becauſe he had concealed his father. Upon this a new conteſt of tenderneſs aroſe, who ſhould die the firſt; which, however, the aſſaſſins ſoon decided, by beheading them both at the ſame time.

SOLON, the Spartan legiſlator, never would eſtabliſh any law againſt parricides, or parent-killers, ſaying, "The gods forbid that a monſter ſhould ever come into our commonwealth;" and it is certain that upwards of two centuries elapſed, from the firſt building of Rome, before ſo much as the name of a parricide was known amongſt them. The firſt who killed his own father, and ſtained his hands in the blood of him who gave him life, was Lucius Oſtius, a perſon afterwards deteſted throughout all ages; and P. Malcolus, as Livy informs us, was the firſt among the Romans who was known to have killed his mother; and who underwent that puniſhment which the ancients inſtituted in ſo atrocious a circumſtance. For they ordained that the parricide ſhould be firſt ſcourged in the ſevereſt manner; then ſewed up in a ſack, together with a cock, a viper, a dog, and an ape, and ſo thrown headlong into the ſea.

THE Emperor of China on certain days of the year pays a viſit to his mother, who is ſeated on a throne to receive him; and four times on his feet, and as often on his knees, he makes her a profound obeiſance, bowing his head even to the ground. The ſame cuſtom is alſo obſerved through the greateſt part of the empire; and if it appears that any one is negligent or deficient in his duty to his parents, he is liable to a complaint before the magiſtrates, who puniſh ſuch offenders with much ſeverity. This, however, is ſeldom the caſe, no people, in general, expreſſing more filial reſpect and duty than they.

SIR Thomas More ſeems to have emulated this beautiful example; for, being Lord Chancellor of England at the ſame time that his father was a Judge of the King's Bench, he would always, on his entering Weſtminſter Hall, go firſt to the King's Bench, and aſk his father's bleſſing, before he went to ſit in the Court of Chancery; as if to ſecure ſucceſs in the great deciſions of his high and important office.

DURING an eruption of Mount Ætna, many years ſince, the danger it occaſioned to the inhabitants of

the adjacent country became very imminent, and the flames flying about, they were obliged to retire to a greater diſtance. Amidſt the hurry and confuſion of ſuch a ſcene (every one flying, and carrying away whatever they deemed moſt precious) two ſons, the one named Anapias, the other Amphinomus, in the height of their ſolicitude for the preſervation of their wealth and goods, recollected their father and mother, who, being both very old, were unable to ſave themſelves by flight. Filial tenderneſs ſet aſide every other conſideration; and, "Where (cried the generous youths) ſhall we find a more precious treaſure than thoſe who begat and gave us being?" This ſaid, the one took up his father on his ſhoulders, the other his mother, and ſo made their way through the ſurrounding ſmoke and flames. The fact ſtruck all beholders with the higheſt admiration; and they and their poſterity ever after called the path they took in their retreat, "The field of the Pious," in memory of this pleaſing accident.

A WOMAN of diſtinction in Rome had been condemned to a capital puniſhment. The prætor accordingly delivered her up to the triumvir, who cauſed her to be carried to priſon, in order to be put to death. The gaoler, who had orders to execute her, was moved with compaſſion, and could not reſolve to kill her: he determined therefore to let her die of hunger; beſides which, he ſuffered her daughter to ſee her in priſon, taking care, however, to have her diligently examined, leſt ſhe might bring her ſuſtenance. As this continued many days, he was ſurpriſed that the priſoner lived ſo long without eating; and ſuſpecting the daughter, upon watching her he diſcovered that (like the famous Xantippe, daughter of Cymon) ſhe nouriſhed her parent with the milk of her own breaſts. Amazed at ſo pious, and at the ſame time ſo ingenious a procedure, he ventured to tell the fact to the triumvir, and the triumvir to the prætor; who thought the circumſtance worthy of being related in the aſſembly of the people. The criminal was pardoned: A decree paſſed, that the mother and daughter ſhould be ſubſiſted, for

the reſidue of their lives, at the expence of the public; and, to crown the whole, that a temple, "Sacred to Piety," ſhould be erected near the priſon.

EPAMINONDAS the Theban general being aſked what was the moſt pleaſing event that had happened to him in his whole life, cheerfully anſwered, "It was this, that he had obtained that glorious victory over the Leuctrians at a time when his father and mother were both living to enjoy the news."

WHILE Octavius was at Samos, after the famous battle of Actium, which made him maſter of the univerſe, he held a council in order to examine the priſoners who had been engaged in Anthony's party. Among the reſt, there was brought before him Metellus an old man, oppreſſed with years and infirmities, diſfigured by a long beard and diſheveled hair, but eſpecially by his clothes, which through his ill fortune, were become very ragged. The ſon of this Metellus ſat as one of the judges, and at firſt could not eaſily diſcriminate his father through this deplorable appearance: At length, however, after viewing him narrowly, having recollected his features, inſtead of being aſhamed to own him, he ran to embrace the old man, and cried bitterly. Then, returning toward the tribunal, "Cæſar (ſaid he) my father has been your enemy, I your officer: he deſerves to be puniſhed, and I to be rewarded. The favour I deſire of you is, either to ſave him on my account, or to order me to be put to death with him." All the judges were touched with commiſeration at this affecting ſcene; and Octavius himſelf relenting, granted to old Metellus his life and liberty.

DARIUS invaded Scythia with all the forces of his empire: the Scythians retired by little and little, till they came at length to the uttermoſt deſarts of Aſia. Here Darius ſent his ambaſſador to them, to demand where it was that they propoſed to conclude their retreat, and when they intended to begin fighting. They returned him for anſwer, with the ſpirit peculiar to that nation, "That they had no cities, nor cultivated fields, for the defence of which they ſhould give him battle;

but when once he was come to the place of their father's monuments, he ſhould then underſtand in what manner the Scythians uſed to fight:" So great a reverence had even that barbarous nation for the aſhes of their anceſtors!

THE Emperor Decimus, intending and deſiring to place the crown on the head of Decius his ſon, the young prince refuſed it in the moſt ſtrenuous manner, ſaying, "I am afraid, leſt, being made an emperor, I ſhould forget that I am a ſon. I had rather be no emperor, and a dutiful ſon, than an emperor, and ſuch a ſon as hath forſaken his due obedience. Let then my father bear the rule; and let this only be *my* empire—to obey with all humility, and to fulfil whatſoever he ſhall command me." Thus the ſolemnity was waved, and the young man was not crowned; unleſs mankind ſhall ſay that this ſignal piety towards an indulgent parent was a more glorious diadem to the ſon than that which conſiſted merely of gold and jewels.

Fraternal Love.

SENTIMENTS.

Behold how comely a thing it is for brethren to dwell together in unity!

THE ancients conveyed much of their inſtruction in fables; and there is one which well deſerves to be repeated; as it is not only applicable to our preſent ſubject, but very inſtructive in itſelf. A tender father, on his death-bed, called his children around him, and preſenting them with a ſmall bundle of twigs, ordered them to try, one after another, with all their force, if they could break it. They tried, but could not. "Unbind it now (ſaid he) and take every twig of it ſeparately, and ſee what you can do by that means." They did ſo, and with great eaſe, one by one, they

broke it all to pieces. "Behold (ſaid he) my dear children, the true emblem of your condition: Keep together, and you will be ſafe, unhurt, and proſperous: Divide, and you are certainly undone."

What inexpreſſible delights, when brothers and ſiſters of one family live together in all the harmony of friendſhip and good eſteem, mutually delighted and charmed with each other's preſence and ſociety! Peace dwells in their boſom, and tranſport beats at their heart. They know how to alleviate each other's troubles and difficulties; they know how to impart and double each other's felicity and pleaſure. And if perchance their aged parents live, who have formed them thus to love, whoſe early care provided for them this high feaſt of the moſt delicate ſenſations, what increaſing raptures do they feel from bleſſing thoſe parents with this fruit of their care! O ye happy parents! if I could envy any beings upon earth, it were you, who ſee your youth renewed in good and worthy children flouriſhing around you; who ſee thoſe children amply crowning your days and nights of paſt ſolicitude, not only with the moſt reverential reſpect to yourſelves, but with what you wiſh ſtill more if poſſible, with the firmeſt and moſt reſpectful love to each other; who ſee thoſe children, with all the kindneſs of that love you ſought to inſpire, like olive-branches, verdant around you, bleſſed in you, bleſſed in each other, bleſſed in themſelves; the providence of God ſmiling upon them; ſucceſs and honor attending their ſteps.

EXAMPLES.

SCYLURUS the Scythian having fourſcore ſons, deſired nothing ſo much as to bring them up in the love of each other: and, to ſhew them how invincible ſuch a concord would render them, as he lay on his death-ben he called them around him, and giving to each of them a bundle of javelins, bid them try to break the bundles. The young men having attempted, and declaring it impracticable, Scylurus untied the bundles in their preſence, broke the javelins one by one with

the greateſt eaſe, and from thence took occaſion thus to addreſs his children, "Behold, my ſons, your ſtrength whilſt linked together in the bonds of amity; on the contrary, how weak, and what an eaſy prey you muſt be, when ſeparated in your intereſts by diſcords and ſedition!"

AS one of the water-bearers at the fountain of the Fauxbourgs St. Germain in Paris was at his uſual labours in Auguſt 1766, he was taken away by a gentleman in a ſplendid coach, who proved to be his own brother, and who, at the age of three years, had been carried to India, where he made a conſiderable fortune. On his return to France he had made inquiry reſpecting his family; and hearing that he had only one brother alive, and he in this humble condition of a water-bearer, he ſought him out, embraced him with great affection, and brought him to his houſe; where he gave him bills for upwards of a thouſand crowns per annum.

THE learned and pious Biſhop Hall tells us, in his "Specialities," that inſtead of being ſent to the univerſity when a boy, he was very near being placed for education under a private tutor at Leiceſter: but his eldeſt brother having occaſion to go to Cambridge about this time, and waiting upon a fellow of Emanuel College, the latter, on hearing of the diverſion of old Mr. Hall's former purpoſes from the Univerſity, importunately diſſuaded him from that new courſe, profeſſing to pity the loſs of ſuch good hopes. The elder brother, moved with theſe words, on his return home fell upon his knees to his father, and beſought him to alter ſo prejudicial a reſolution, and not ſuffer the young man's hopes to be drowned in a ſhallow country channel, but revive his firſt intentions for Cambridge; adding, in the zeal of his affection, that if the chargeableneſs of that courſe were the hindrance, he ſhould be rather pleaſed to ſell part of that land which, in the order of nature, he was to inherit, than to abridge his brother of ſo happy a means to perfect his education. This very uncommon and amiable inſtance of generoſity had its due effect; and the world ſufficiently

knows the ſucceſs and bleſſing which attended it, through the excellent labours of this elequent and devout prelate.

THE father of that eminent lawyer Mr. Serjeant Glanvill had a good eſtate, which he intended to ſettle on his eldeſt ſon; but he proving a vicious young man, and there being no hopes of his recovery, he devolved it upon the Sergeant, who was his ſecond ſon. Upon the father's death, the eldeſt, finding that what he had before conſidered as the mere threatnings of an angry old man were now but too certain, became melancholy, which by degrees wrought in him ſo great a change, that what his father could not prevail in while he lived, was now effected by the ſeverity of his laſt will. His brother, obſerving this, called him with many of his friends together to a feaſt; where, after other diſhes had been ſerved up, he ordered one, which was covered, to be ſet before his brother, and deſired him to uncover it; upon his doing which, the company, no leſs than himſelf, were ſurpriſed to find it full of writings: and ſtill more, when the Serjeant told them, "that he was now doing what he was ſure his father would have done, had he lived to ſee that happy change which they now all ſaw in his brother; and therefore he freely reſtored to him the whole eſtate."

IN the year 1585 the Portugueſe Carracks ſailed from Liſbon to Goa, a very rich and flouriſhing colony of that nation in the Eaſt Indies. On board of one of theſe veſſels there were no leſs than 1200 ſouls, mariners, paſſengers, prieſts, and friars. The beginning of their voyage was proſperous; but not many days after, through the perverſeneſs of the pilot, the ſhip ſtruck on a rock, and inſtant death began to ſtare them in the face. In this diſtreſs the captain ordered the pinnace to be launched; into which having toſſed a ſmall quantity of biſcuit and ſome boxes of marmalade, he jumped in himſelf, with nineteen others; who, with their ſwords, prevented the coming of any more, leſt the boat ſhould ſink. Thus ſcantly equipped, they put off into the great Indian Ocean, without a compaſs to

ſteer by, or any freſh water but what might happen to fall from the heavens, whoſe mercy alone could deliver them. At the end of four or five days the captain died with ſickneſs; and they were obliged, to prevent confuſion, to elect one of their company to command them. This perſon propoſed to them to draw lots, and caſt every fourth man over board, their ſmall ſtock of proviſions being now ſo far ſpent as not to be able, at very ſhort allowance, to ſuſtain life above three days longer. To this they agreed; ſo that there were four to die out of their unhappy number, the captain, a friar, and a carpenter, being exempted by general conſent. Their lots being caſt, three of the firſt ſubmited to their fate, after they had confeſſed and received abſolution. The fourth victim was a Portugueſe gentleman that had a younger brother in the boat; who, ſeeing him about to be thrown overboard, moſt tenderly embraced him, and with tears beſought him to let him die in his room; enforcing his arguments by telling him, "that he was a married man, and had a wife and children at Goa, beſides the care of three ſiſters, who abſolutely depended upon him for ſupport; whereas himſelf was ſingle, and his life of no great importance:" he therefore conjured him to ſuffer him to ſupply his place, aſſuring him that he had rather die for him than live without him. The elder brother, aſtoniſhed, and melting with his generoſity, replied, "that, ſince the divine providence had appointed him to ſuffer, it would be wicked and unjuſt to permit any other to die for him, but eſpecially a brother to whom he was ſo infinitely obliged." The younger, however, perſiſting in his refuſal, would take no denial, but, throwing himſelf on his knees, held his brother ſo faſt that the company could not diſengage him. Thus they diſputed a while; the elder bidding him be a father to his children, and recommending his wife and ſiſters to his protection; but all he could ſay could not make the younger deſiſt. This was a ſcene of tenderneſs that muſt fill every humane breaſt with pity. At laſt the conſtancy of the elder brother yielded to the piety of the other, and ſuffered the gallant youth

to ſupply his ſtead; who, being caſt into the ſea, and a good ſwimmer, ſoon got to the ſtern of the pinnace, and laid hold of the rudder with his right hand. This being perceived by one of the ſailors, he cut off the hand with his ſword; then dropping into the ſea, he preſently regained his hold with his left hand, which received the ſame fate by a ſecond blow. Thus, diſmembered of both hands, he made a ſhift, notwithſtanding, to keep himſelf above water with his feet, and two ſtumps, which he held bleeding upwards. This moving ſpectacle ſo ſtung the pity of the whole company, that they cried out, "He is but one man; let us endeavour to ſave him!" Accordingly he was taken into the boat, where he had his hands bound up as well as the place and circumſtances would admit. They then continued rowing all night; and the next morning, when the ſun aroſe (as if Heaven would reward the gallantry and piety of this young man) they deſcried land; which proved to be the mountains of Mozambique, in Africa, not far from a Portugueze colony: thither they all ſafe arrived; where they remained till the next ſhip from Liſbon paſſed by, and carried them to Goa. At that city Linſchoten, a writer of good credit, aſſures us he himſelf ſaw them land, ſupped with the two brothers that very night, beheld the younger, with his ſtumps, and had the ſtory from their own mouths.

TITUS the Roman Emperor, who was called, for his virtues, "the delight of mankind," bore ſuch a brotherly affection towards Domitian, that though he knew he had ſpoken irreverently of him, and had ſolicited the army to rebellion, yet he never treated him with the leſs love or reſpect, even on that account, nor would ſuffer others to do ſo; but called him his partner and ſucceſſor in the empire; and ſometimes, when they were alone together, he beſought him not only with earneſt entreaties, but with tears, that he would bear the ſame brotherly love towards him, as he always had and ſhould ever find from him.

DURING the heavy war with Antiochus, the pro-

vince of Aſia fell to the lot of Lucius the brother of Scipio Africanus; but the Senate, not thinking his abilities adequate to the charge, ſeemed inclinable rather to commit the conduct of the war to Caius Lælius his colleague, with whom his brother Africanus was in the moſt intimate friendſhip. But no ſooner had the latter heard of their deliberation, than he earneſtly beſought the Senate not to transfer the province, though it were to Lælius himſelf, which had fallen by lot to his brother; promiſing, at the ſame time, that he would accompany Lucius into Aſia, and ſerve with him in quality of his legate. Thus the elder brother foſtered and ſupported the younger; the valiant defended the weak; and ſo aided him with his counſel, that at length Lucius returned to his country triumphant, and was crowned with the glorious ſurname of Scipio Aſiaticus.

HENRY, King of Arragon and Sicily, left at his death his only ſon John, a child of two and twenty months old, whom he entruſted to the care and fidelity of his brother Ferdinand. This prince was a man of great virtue and merit; and therefore the eyes of the nobles and people were fixed upon him; and not only in private diſcourſes, but in the public aſſemblies, he had the general voice and conſent to be choſen King of Arragon. With unſhaken magnanimity, however, he remained deaf to theſe offers; alledged and aſſerted the right of his infant nephew, and the cuſtom of the country, together with his dying brother's laſt will, "which (ſaid he) you are bound the rather to maintain by how much the more incapable the young prince is to do it." His words, notwithſtanding, had not the effect he wiſhed, and the aſſembly adjourned for that day. Soon after they met again, in hopes that, having had time to conſider of it, he would now accept their ſuffrages. Ferdinand, apprized of their purpoſe, prepared himſelf for their reception, cauſed the little child to be clothed in royal robes, and, having hid him under his garments, went and took his ſeat in the aſſembly. Upon which the maſter of the horſe, by order of the States, coming up and aſking him, "Whom, O Ferdi-

nand, is it your pleaſure to have declared our king?" The generous prince, with a ſharp look and ſolemn tone, replied, "Whom but John, the ſon of our brother?"—Having ſaid this, he immediately took the infant from under his robe, and, lifting him upon his ſhoulders, with a loud voice cried, "God ſave King John!" Then ſetting down the child, and commanding the royal banners to be diſplayed, he caſt himſelf firſt to the ground before him, and all the reſt, moved by his illuſtrious example, did the like.

TIMOLEON the Corinthian is a noble pattern of fraternal love; for being in a battle with the Argives, and ſeeing his brother fall down dead with the wounds he had received, he inſtantly leaped over his dead body, and with his ſhield protected it from inſult and plunder; and though ſorely wounded in this generous enterprize, he would not by any means retreat to a place of ſafety, till ſuch time as he had ſeen the corpſe carried off the field by his friends. How happy for Chriſtians, would they imitate this heathen, and as tenderly ſcreen from abuſe and calumny the wounded reputation or dying honour of an abſent or defenceleſs brother!

DURING the whole third general perſecution of the Chriſtians, under the emperor Trajan, in the year of Chriſt one hundred, the holy evangeliſt St. John felt none of the ſtorm at Epheſus, where he reſided, but purſued his duty in peace, though extremely weak and declining, being then near an hundred years of age. He continually, in his preaching, urged his auditors to the great duties of love and tenderneſs for each other; and our Lord's great love to him ſeems to have inſpired his ſoul with a more extenſive and generous affection than was common to the reſt of mankind. St. Jerome tells us, that, by reaſon of his great age, he was reduced to ſuch weakneſs as to be unable to go to the church, or Chriſtian aſſemblies, unleſs carried by his diſciples; and that, not being able to make long diſcourſes, he urged little more in thoſe aſſemblies than this ſentence, "My dear children, love one another." Thoſe who heard him, being at length weary with this conſtant

repetition of the same injunction, said to him, "Master why do you always say the same thing?" To which he returned them this answer, worthy of the beloved apostle: "It is what our Lord himself has commanded; and if we can perform this, we need do nothing more." Thus we see love is not only the fulfilling of the Law, but the perfection of the Gospel too.

Early application to Wisdom.

SENTIMENTS.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.—Exalt her and she shall promote thee: She shall bring thee to honor, when thou dost embrace her.—She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee.

CICERO (than whom no man was a better judge, for no man more earnestly sought, or better understood the true nature of wisdom; no man, I mean, of the heathen world) Cicero has given nearly this definition of wisdom. "What (says he) is more desirable than wisdom; what more excellent in itself; what more useful to man, or more worthy his pursuit? They who earnestly seek for it are called philosophers; for philosophy, in the strict meaning of the word is no other than the love of wisdom; but wisdom, as defined by the ancient philosophers, is the knowledge of things divine and human, and of their efficient causes; the study of which whoever despises, I know not what he can think worthy of his approbation. For whether you seek for an agreeable amusement, or a relaxation from care, what can be comparable to those studies which are always searching out for something that may tend to make life more easy and happy? Are you desirous of learning the principles of fortitude and virtue?

This, or none beſide, is the art by which you may acquire them. They who affirm that there is no art in things of the greateſt moment, while nothing, even the moſt trifling, is attained without the aid of art, are men of no reflection, and guilty of the groſſeſt error: but if there is any ſcience of virtue, where ſhall it be learned, if not in the ſchool of this wiſdom?"

An ignorant, idle man, is a dead weight on ſociety; a wicked, profligate man, is a peſt, is a nuiſance to ſociety: but a wiſe and virtuous man, who labours by all means in his power to advance the univerſal good, to improve the knowledge and the happineſs of mankind, is at once an ornament to his nature, and a bleſſing to the community; a good planet ſhining with a benign influence on all around him; the trueſt reſemblance of his God, whoſe goodneſs is continually diſplaying itſelf through the whole extent of being, and, like that God, ſeeking pleaſure in conferring good, and feeling happineſs according to the degree in which he communicates it.

EXAMPLES.

BIAS, as he was one day ſailing with ſome wicked men who prayed in a ſtorm, intreated them to be ſilent, leſt their voices ſhould be heard amidſt the pious prayers of others; and being aſked by one of them, what that piety, which he talked of, meant; he anſwered, "It is to no purpoſe to ſpeak to a man of thoſe things which he never intendeth to practice." When this ſame philoſopher came to die, he bequeathed this inſtruction to thoſe who ſurvived: "That they ſhould ſo order their lives, as if they were to live a *very little*, and a *very great* while." From which principle of his, his friend Cleobulus on his death-bed inferred this concluſion: "That thoſe men only live to any purpoſe, who overcome carnal pleaſures, make virtue familiar, and vice a ſtranger to their ſouls; the great rule of life, as he obſerved, being to be moderate, and the great work of it to meditate, according to the remark of his cotemporary Periander, who hated pleaſures which were not immortal; leaving behind him this maxim, "Meditation is every thing."

ANTISTHENES being asked, what he got by his learning, answered, "That he could talk to himself; could live alone; and needed not to go abroad, and be beholden to others for delight." The same person desired nothing of the gods to make his life happy, but the spirit of Socrates; which would enable him to bear any wrong or injury, and to continue in a quiet temper, whatever might befal him.

DIOGENES seeing a stranger in Lacedemon at great pains to prepare his matters, and decorate himself for an approaching feast-day: "Pray, Sir, said he, what may you be about? Don't you know that every day is a festival to a good mind!" He compared this world to a Temple dignified by the Deity; in which man is so constituted, as to be under a moral obligation to demean himself with integrity, as always under the inspection of an all-seeing God.

COUNT Oxenstiern, the Chancellor of Sweden, was a person of the first quality, rank, and abilities in his own country, and whose care and success not only in the chief ministry of affairs there, but in the greatest negotiations of Europe, during his time, rendered him no less considerable abroad. After all his knowledge and honours, being visited in his retreat from public business by Commissioner Whitlock, our ambassador to Queen Christina; at the close of their conversation, he said to the ambassador, "I, Sir, have seen much, and enjoyed much of this world; but I never knew how to live till now. I thank my God who has given me time to know him, and likewise myself. All the comfort I take, and which is more than the whole world can give, is the knowledge of God's love in my heart, and the reading of this blessed book (laying his hand on the bible.) You are now, Sir, (continued he) in the prime of your age and vigour, and in great favour and business; but this will all leave you, and you will one day better understand and relish what I say to you. Then you will find that there is more wisdom, truth, comfort, and pleasure, in retiring and turning your heart from the world, in the good Spirit of

God, and in reading his ſacred word, than in all the courts and all the favours of Princes."

THE Romans, we are told, built their Temple of Virtue immediately before that ſacred to Honour, to teach that it was neceſſary to be virtuous, before the being honoured. St. Auguſtin obſerves, that theſe temples were contiguous, but ſo, as that there was no entering into that of Honour, till after having paſſed through that of Virtue.

SENECA, after a ſerious ſtudy of all the philoſophy then in the world, was almoſt a Chriſtian in his ſevere reproofs of vice, and commendations of virtue. His expreſſions are ſometimes divine, excelling the common ſphere of heathen anthors. How beautiful is that ſentence of his in the Preface to his Natural Queſtions: "O! what a pitiful thing would man be, if his ſoul did not ſoar above theſe earthly things." And though he was ſometimes doubtful about the future condition of his ſoul, yet he tells his dear Lucilius with what pleaſure he thought of its future bliſs; and then goes on to argue that the ſoul of man hath this mark of divinity in it, that it is moſt pleaſed with divine ſpeculations, and converſes with them as with matters in which it is moſt nearly concerned. When this ſoul, ſaith he, hath once viewed the vaſt dimenſions of the heavens, it deſpiſes the meanneſs of its former little cottage. Were it not for theſe contemplations, it had not been worth our while to have come into this world, nor would it make us amends for any pains and care we take about this preſent life." And at length he concludes his arguments with this remarkable reaſon whence to infer the bleſſedneſs of pious ſouls, ſaying, "Let us not wonder that good men go to God after death, ſince God vouchſafes to enter into them while here, in order to render them good; for no ſoul can be good without him."

ALEXANDER the Great being aſked why he honoured his maſter Ariſtotle more than Philip his father, he replied, "My father brought me down from Heaven to earth; but my maſter made me reaſcend from

earth to Heaven." The one only gave him life; the other inſtructed him how to live well.

THE Spartans, we find, paid a particular attention to the peculiar genius and diſpoſition of their youths, in order the better to adapt them to ſuch ſpheres as were moſt ſuitable to their capacities, and might be moſt beneficial to ſociety. Among them it was not lawful for the father himſelf to bring up his children after his own fancy. As ſoon as they were ſeven years old, they were all liſted in ſeveral companies, and diſciplined by the public. The old men were ſpectators of their performances, who often raiſed emulations among them, and ſet them at ſtrife one with another, that by thoſe early diſcoveries they might ſee how their ſeveral talents lay, and, without any regard to their quality, diſpoſe of them accordingly for the ſervice of the commonwealth. By this means Sparta ſoon became the miſtreſs of Greece, and famous through the whole world for her civil and military diſcipline.

AGESILAUS, King of Sparta, being aſked what he thought moſt proper for boys to learn—anſwered, "what they ought to do when they come to be men." Thus a wiſer than Ageſilaus hath inculcated, "Train up a child in the way he ſhould go, and when he is old he will not depart from it."

THE ſtory of Simonides may ſtand as a thouſand arguments for aſſiduous application to knowledge, and demonſtrates that the wiſe man's true riches are lodged within himſelf. That excellent poet, the better to ſupport himſelf under his narrow circumſtances, went the tour of Aſia, ſinging from city to city the praiſes of their heroes and great men, and receiving their rewards. By this means having at laſt become wealthy, he determined to return to his own country by ſea, he being a native of the iſland of Ceos. Accordingly he went on board a veſſel, which had not been long on the voyage before a terrible tempeſt aroſe, and reduced it to a wreck in the midſt of the ſea. Upon this, ſome of the people packed up their treaſures; others, their moſt valuable merchandize, and tied them

around their bodies, as the beſt means of ſupporting their future exiſtence, ſhould they eſcape the preſent dangers. But amidſt all their ſolicitude, a certain inquiſitive perſon, obſerving Simonides quite inactive, and ſeemingly unconcerned, aſked him, "What! don't you look after any of your effects?" "No," (replied the poet calmly) "all that is mine is with me." Then ſome few of them, and he among the reſt, took to ſwimming; and ſeveral got ſafe aſhore; while many more periſhed in the waves, wearied and encumbered with the burden they had bound about them. To complete the calamity, ſoon after ſome plunderers came down upon the coaſt, and ſeized all that each man had brought away with him, leaving them naked. The ancient city of Clazomenœ happened to be near at hand; to which the ſhipwrecked people repaired; here a certain man of letters, who had often read the verſes of Simonides, and was his great admirer, though unknown, on one day, hearing him ſpeak in the market-place, inquired of him his name, and, finding it was he, gave him a welcome reception at his own houſe, and ſupplied him with clothes, money, and ſervants to attend him; while the reſt of the company were forced to carry a letter about this foreign city, ſetting forth their caſe, and begging bread: the next day Simonides met with them in his walks, and thus addreſſed them: —"Did I not tell you, my friends, that all which I had was with me; but you ſee all that which you could carry away with you periſhed." Thus wiſdom is proved to be the moſt durable poſſeſſion, and the beſt ſecurity amidſt every want and trial.

NICHOLAS BREAKSPEAR, who on his advancement to the popedom, aſſumed the name of Adrian IV. was, in the early part of his life, reduced to the neceſſity of ſubmitting to ſervile offices for bread. He ſtudied in France; where, though he laboured under the preſſures of poverty, he made a wonderful progreſs in learning. One day, on an interview with an intimate friend, he told him that all the hardſhips of his life were nothing in compariſon to the papal crown; and, ſpeaking of the difficulties and ſorrows he had experienced,

he obſerved, "that he had been as it were ſtrained through the alembick of affliction." This great and exemplary man was in ſuch high veneration, that Frederick, King of the Romans, at an interview with him in Italy, condeſcended to hold his ſtirrup while he mounted his horſe. He was the only Engliſhman that ever ſat in the papal chair.

THOMAS Earl of Dorſet, who lived in the reign of James I. may not only be ranked with the chief men of his age as a ſcholar and a ſtateſman, but was, moreover, an admirable manager of his private fortunes and the public revenues. The former indeed he had been called to from the moſt ſubſtantial motives; for it ſeems he ſucceeded early in life to an immenſe eſtate, which, as he thought it ſet him above œconomy, he laviſhed without care. However, in a few years, by means of his exceſſive magnificence and diſſipation, he found himſelf involved in debt. The indignity of being on a certain day kept in waiting by an Alderman, of whom he had occaſion to borrow money, opened his eyes, and made ſo deep an impreſſion upon him, that he reſolved from that moment to become a better œconomiſt. Accordingly, we are told, he managed his finances ſo well, that he was thought a proper perſon to ſucceed the great Cecil, Lord Burleigh, as Lord High Treaſurer of England.

THE famous Torquato Taſſo, by his poem entitled Rinaldo, extended his reputation throughout all Italy, but greatly chagrined from his father, who thought it might ſeduce him from ſtudies more advantageous. Accordingly he went to Padua, where his ſon then was, to remonſtrate againſt his apparent purpoſe of devoting himſelf to philoſophy and poetry, and made uſe of many very harſh expreſſions; all which Taſſo heard with a patience and tranquility that made the old gentleman ſtill more angry. At laſt, "Of what uſe (cried he) is that philoſophy on which you value yourſelf ſo much?" "Sir (replied Taſſo calmly) it has enabled me to endure the harſhneſs even of your reproofs."

SIR Thomas Smith, Secretary of State to Queen Elizabeth, a few months before he died, ſent to his friends the Biſhops of Wincheſter and Worceſter, intreating them to draw up for him, out of the word of God, the plaineſt and beſt directions for making his peace with him; adding, "That it was great pity men knew not to what end they were born into the world till they were juſt at the point of quitting it."

SIR John Maſon was born in the reign of Henry VII. and lived in high eſteem with Henry VIII. Edward VI. Queen Mary, and Queen Elizabeth; having been a privy counſellor to each of the four laſt, and an accurate obſerver of all the various revolutions and viciſſitudes of thoſe times. When he lay on his death-bed he called his family together, and addreſſed them in the following terms: "Lo, here I have lived to ſee five princes, and have been a counſellor to four; I have ſeen the moſt remarkable things in foreign parts, and been preſent at moſt ſtate tranſactions for thirty years together: and I have learned this, after ſo many years experience, That Serioufneſs is the greateſt Wiſdom, Temperance the beſt Phyſician, and a good Conſcience the beſt Eſtate. And were I to live again, I would exchange the court for a cloyſter; my privy-counſellor's buſtles for an hermit's retirement; and the whole life I have lived in the palace, for one hour's enjoyment of God in my cloſet. All things elſe forſake me except my God, my duty, and my prayers."

Advice to Apprentices.

SENTIMENTS.

Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt; doing the will of God from the heart: With good-will doing ſervice, as to the Lord, and not to men. Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free.

TIME is no longer your own, but your maſter's; therefore be careful not to idle or ſquander it away, but to improve every moment of it; that ſo you may not only fulfil the duties of your ſtation, but gain ſuch allowed hours as may be properly employed to your own emolument and ſatisfaction. There is nothing ſo valuable and important as time; the flying moments of it, once paſſed, are never to be retrieved. Ever mindful hereof, delay not the immediate performance of that which, the occaſion ſlipped, you may perhaps never have it in your power to perform at all.

So muſt you be particularly careful of your Truſt. Your maſter's intereſts are become yours; you owe him the ſtricteſt fidelity! and if you are found deficient herein, you muſt never expect either confidence or character. Fidelity ſhews itſelf in words and actions, and may be diſtinguiſhed into truth in words, and integrity in deeds. Nothing is ſo diſhonourable and diſgraceful as lying, or a deviation from truth. It is always the mark of a mean and worthleſs ſpirit; a vice, God knows, which too early diſcovers itſelf in the human mind; and to diſcourage and eradicate which, no caution or attention can be too great or ſevere. As it is founded in the worſt principles, ſo it is productive of the greateſt evils; not only extremely vicious and faulty in itſelf, but generally the introduction to and cloak for other faults and vices. Simply to lie is an offence; to lie in order to conceal a fault is a double offence; but to lie with a malicious purpoſe, with a view to injure or prejudice others, is an offence aggravated tenfold, and truly diabolical; an indication of the moſt corrupt and abandoned heart: and the miſchief of it is, that they who indulge themſelves in the practice at all, generally are led on by the father of lies to the very exceſs of it. Never therefore, in a ſmaller or greater matter, ſuffer your lips to deviate from the truth; ſpeak it honeſtly, openly, and without reſerve: you cannot conceive how eaſily the mind is corrupted by the ſlighteſt indulgence in falſehood, by the leaſt licence given to little mean reſervations, equivocations, and mental chicaneries. Be aſſured a

fault is always doubled by denying it; an open, frank confeſſion diſarms reſentment and conciliates affection: ſuch a regard to truth will gain you credit, and give you dignity. It is an high, it is an amiable character of any man, of a young man more eſpecially, to ſay that his veracityis always to be depended upon; whereas, on the contrary, it is juſt as low and deſpicable. And if you accuſtom yourſelf to falſehood, ſuch will be your character; for the natural conſequence of being caught in one lie is, in future, doubt of whatever you ſhall ſay. And I would aſk, can there be any thing more diſgraceful than to ſtand in ſuch a light amongſt your fellow creatures, as to have your words deſpiſed and unregarded, and even the truth you ſpeak diſbelieved.

There is great reaſon to believe, that thoſe who are conſcientious in their words will be ſo in their actions; that they will ſhew the ſame regard to truth in the one as in the other; this is indiſpenſibly requiſite. The leaſt temptation to fraud muſt never be ſuffered to remain a moment in your hearts; diſhoneſty will blaſt your reputation, and all your hopes; and it will ſtill be the worſe in you, to whom your maſter intruſts the care of his property; for a breach of truſt is ever the higheſt aggravation of an offence. Always therefore conſider yourſelf as intruſted with the charge of your maſter's property; conſider it as moſt ſacred; and while you never allow in yourſelf a ſingle thought of embezzling or injuring it, never permit yourſelf to connive at ſuch practices in others. Next to the being vicious ourſelves, is the conſenting to, or conniving at, vice in others; and he is not far from falling into the ſame ſin, who can ſee it with unconcern, or without reproof in another. Not that I would have you buſy and pragmatical, ready at all turns to whiſper idle ſtories in the ears of your ſuperiors; this will certainly render you extremely odious and diſguſting to thoſe who are upon a level with you; your life will become uneaſy; and your own conduct will be moſt ſcrupulouſly examined.

You owe to your maſter, and indeed to yourſelf, induſtry and cloſe application to buſineſs. He expects it from you as his right; and you will do well to give it, as for that reaſon, ſo for your own ſake alſo; becauſe thus you will not only improve in the proper knowledge of that buſineſs which you are apprenticed to learn, but will preſerve yourſelf from the numberleſs dangers attendant on idleneſs. Every thing is poſſible to induſtry; and it will be very difficult to produce any inſtances of men who, joining ſtrict honeſty to continued induſtry, have failed of their due ſucceſs in this world.

In ſhort, in this, and in all the other inſtances of your duty to your maſter, let one general rule ever have its due influence on your conduct, and it will always direct you right: "Conſider his intereſts and welfare as your own." Thus, as a ſon with a father, you will never injure or ſee him injured: on the contrary, ſenſible of your duty to him, and to your all-ſeeing Maſter in Heaven, you will ſtudy to do your part with all fidelity; thus recommending yourſelf at once to your earthly and heavenly Maſter.

EXAMPLES.

THE Archbiſhop of Cambray makes Telemachus declare, that though he was young in years, he was old in the art of knowing how to keep both his own and his friends' ſecrets. "When my father (ſays the prince) went to the ſiege of Troy, he took me on his knees, and, after embracing and bleſſing me, as he was ſurrounded by the nobles of Ithaca, 'O my friends! (ſaid he) into your hands I commit the education of my ſon; if you ever loved his father, ſhew it in your care towards him: but, above all, do not omit to form him juſt, ſincere, and faithful in keeping a ſecret.—' Theſe words of my father (ſays Telemachus) were continually repeated to me by his friends, in his abſence; who made no ſcruple of communicating to me their uneaſineſs at ſeeing my mother ſurrounded with lovers, and the meaſures they deſigned to take on that occa-

ſion." He adds, that he was ſo raviſhed at being thus treated like a man, and at the confidence repoſed in him, that he never abuſed it: nor could all the inſinuations of his father's rivals ever get him to betray what was committed to him under the ſeal of ſecrecy.

"THERE is nothing (ſays Plato) ſo delightful as the hearing or the ſpeaking of truth." For this reaſon it is that there is no converſation ſo agreeable as that of a man of integrity, who hears without any intention to betray, and ſpeaks without any intention to deceive.—As an advocate was pleading the cauſe of his client in Rome, before one of the prætors, he could only produce a ſingle witneſs in a point where the law required the teſtimony of two perſons; upon which the advocate inſiſted on the integrity of the perſon whom he had produced: but the prætor told him, that where the law required two witneſſes, he would not accept of one, though it were Cato himſelf.—Such a ſpeech from a perſon who ſat at the head of a court of juſtice, while Cato was ſtill living, ſhews us more than a thouſand examples, the high reputation this great man had gained among his cotemporaries, on the account of his ſincerity.

As I was ſitting (ſays an ancient writer) with ſome ſenators of Bruges, before the gate of the Senate-houſe, a certain beggar preſented himſelf to us, and with ſighs and tears, and many lamentable geſtures, expreſſed to us his miſerable poverty, and aſked our alms; telling us at the ſame time, that he had about him a private maim, and a ſecret miſchief, which very ſhame reſtrained him from diſcovering to the eyes of men. We all, pitying the caſe of the poor man, gave him each of us ſomething, and departed. One, however, amongſt us took an opportunity to ſend his ſervant after him, with orders to inquire of him what that private infirmity might be, which he found ſuch cauſe to be aſhamed of, and was ſo loth to diſcover. The ſervant overtook him, and delivered his commiſſion; and, after having diligently viewed his face, breaſt, arms, legs, and finding all his limbs in apparent ſound-

neſs, "Why, friend (ſaid he) I ſee nothing whereof you have any ſuch reaſon to complain." "Alas, Sir! (ſaid the beggar) the diſeaſe which afflicts me is far different from what you conceive, and is ſuch as you cannot diſcern: yet it is an evil which hath crept over my whole body; it has paſſed through my very veins and marrow, in ſuch a manner, that there is no member of my body that is able to work for my daily bread. This diſeaſe is by ſome called Idleneſs, and by others Sloth. The ſervant, hearing this ſingular apology, left him in great anger, and returned to his maſter with the above account; but before the company could ſend again to make further inquiry after him, the beggar had very prudently withdrawn himſelf.

ACTION, we are aſſured, keeps the ſoul in conſtant health; but idleneſs corrupts and ruſts the mind; for a man of great abilities may, by negligence and idleneſs, become ſo mean and deſpicable as to be an incumbrance to ſociety, and a burden to himſelf. When the Roman hiſtorians deſcribed an extraordinary man, it generally entered into his character, as an eſſential, that he was *incredibili induſtriâ diligentiâ ſingulari*—"of incredible induſtry, of ſingular diligence and application." And Cato in Salluſt informs the Senate, that it was not ſo much the arms, as the induſtry of their anceſtors, which advanced the grandeur of Rome, and made her miſtreſs of the world. Similar to which is the obſervation of Solomon—"Seeſt thou a man diligent in his buſineſs? He ſhall ſtand before kings; he ſhall not ſtand before mean men."

A PHYSIOGNOMIST, who profeſſed, that from the outward features of the face and habit of the body, he could aſſign the inward diſpoſition of any man to a degree of certainty, one day ſeeing Socrates, pronounced him ſtupid, ignorant, effeminate, drunken, and addicted to unnatural vices. Upon this the philoſopher's friends were ſo irritated, that they threatened the man, and vowed to puniſh him as an impoſtor; as in all likelihood they would, had not Socrates reſtrained them by ſaying, "the man is no way miſtaken; I

ſhould have been juſt the perſon he deſcribes, had I not trained myſelf up by the precepts of philoſophy.

CÆPIO was adjudged to death for ſome offence in the reign of Auguſtus Cæſar; but his ſervant in the night-time carried him in a cheſt out of Rome, and brought him by repeated nocturnal journies, from Oſtia to the Laurentine Fields, where was his father's villa. Afterwards, in order to be at farther diſtance from danger, they took ſhip; but being forced back by a tempeſt, and driven on the coaſt of Naples, the ſervant was there apprehended, and brought before the Centurion, who put him to a ſtrict examination. Every art, however, was ineffectual to warp him from his duty; nor could he be prevailed on, either by bribes or menaces, to make any diſcovery of his maſter's retreat.

MICITHUS, a domeſtic of Anaxilaus, King of the Rhegini, was left by his dying maſter to govern his kingdom, and ſuperintend his children during their minority. Throughout his viceroy-ſhip he behaved himſelf with ſuch clemency and juſtice, that the people ſaw themſelves happily placed under a perſon, whoſe quality was neither unfit to bear rule, nor too mean for the high poſt he occupied: and yet, when the children of Anaxilaus came of age, he immediately devolved the power into their hands, and at the ſame time transferred to them the treaſures, which by his œconomy he had accumulated; accounting himſelf merely as their guardian and truſtee; while, for his own part, content with a ſmall pittance, he retired to Olympia, and there lived in the private enjoyment of reſpect, ſecurity, and the noble teſtimony of a faithful and upright conſcience.

THE following, we are informed, is a true relation of an event, which happened in a neighbouring ſtate not many years ago. A jeweller, a man of good character and conſiderable wealth, having occaſion, in the way of buſineſs, to travel at ſome diſtance from the place of his abode, took along with him a ſervant. He had with him ſome of his beſt jewels, and a large

ſum of money, to which his ſervant was likewiſe privy. The maſter having occaſion to diſmount on the road, the ſervant watched his opportunity, took a piſtol from his maſter's ſaddle, and ſhot him dead on the ſpot. Then riſling him of his jewels and money, and hanging a large ſtone to his neck, he threw him into the neareſt canal. With this booty, he made off to a diſtant part of the country, where he had reaſon to believe that neither he nor his maſter were known. There he began to trade, in a very low way at firſt, that his obſcurity might ſcreen him from obſervation; and in the courſe of many years ſeemed to riſe up, by the natural progreſs of buſineſs, into wealth and conſideration; ſo that his good fortune appeared at once the effect of induſtry, and the reward of virtue. Of theſe he counterfeited the appearance ſo well, that he grew into great credit, married into a good family; and by laying out his hidden ſtores diſcreetly, as he ſaw occaſion, and joining to all an univerſal affability, he was at length admitted to a ſhare of the government of the town, and roſe from one poſt to another, till at laſt he was choſen chief magiſtrate. In this office he maintained a fair character, and continued to fill it with no ſmall applauſe, both as governor and judge; till, one day, as he ſat on the bench with ſome of his brethren, a criminal was brought before him, who was accuſed of murdering his maſter. The evidence came out full; the jury brought in their verdict that the priſoner was guilty, and the whole aſſembly waited the ſentence of the Preſident of the Court (of which he happened to be that day) in great ſuſpence. Meanwhile he appeared to be in unuſual diſorder and agitation of mind; his colour changed often; at length he aroſe from his ſeat, and coming down from the bench, placed himſelf juſt by the unfortunate man at the bar, to the no ſmall aſtoniſhment of all preſent. "You ſee before you (ſaid he, addreſſing himſelf to thoſe who had ſat on the bench with him) a ſtriking inſtance of the juſt awards of Heaven; which, this day, after thirty years concealment, preſents to you a greater criminal than the man

juſt now found guilty." Then he made an ample confeſſion of his heinous offence, with all its peculiar aggravations: "Nor can I," continued he, "feel any relief from the agonies of an awakened conſcience, but by requiring that juſtice be forthwith done againſt me in the moſt public and ſolemn manner." We may eaſily ſuppoſe the amazement of all, eſpecially his fellow judges. They accordingly proceeded upon his confeſſion to paſs ſentence upon him, and he died with all the ſymptoms of a penitent mind.

SCIPIO the younger, when only twenty four years of age, was appointed by the Roman Republic to the command of the army againſt the Spaniards. Soon after the conqueſt of Carthagena, the capital of the empire, his integrity and virtue were put to the following exemplary and ever memorable trial, related by the hiſtorians, ancient and modern, with univerſal applauſe. Being retired into his camp, ſome of his officers brought him a young virgin of ſuch exquiſite beauty, that ſhe drew upon her the eyes and admiration of all. The young conqueror ſtarted from his ſeat with confuſion and ſurpriſe; and like one thunder-ſtruck, ſeemed to be robbed of that preſence of mind and ſelf-poſſeſſion, ſo neceſſary in a general, and for which Scipio was remarkably famous. In a few moments, having rallied his ſtraggling ſpirits, he inquired of the beautiful captive, in the moſt civil and polite manner, concerning her country, birth, connections; and finding that ſhe was betrothed to a Celtiberian prince named Allucius, he ordered both him and the captive's parents to be ſent for. The Spaniſh prince no ſooner appeared in his preſence, than even before he ſpoke to the father and mother, Scipio took him aſide, and to remove the anxiety he might be in on account of the young lady, he addreſſed him in theſe words: "You and I are young, which admits of my ſpeaking to you with more liberty. Thoſe who brought me your future ſpouſe, aſſured me at the ſame time, that you loved her with extreme tenderneſs; and her beauty left me no room to doubt it. Upon which,

reflecting, that if, like you, I had thought of making an engagement, and were not wholly engroſſed with the affairs of my country, I ſhould myſelf deſire that ſo honourable and laudable a paſſion might find favor; I therefore think myſelf happy in the preſent conjuncture to do you ſervice. Though the fortune of war has made me your maſter, I deſire to be your friend. Here is your wife; take her, and may the gods bleſs you with her. One thing, however, I would have you be fully aſſured of, that ſhe has been amongſt us as ſhe would have been in the houſe of her father and mother. Far be it from Scipio to purchaſe a looſe and momentary pleaſure at the expence of virtue, honour, and the happineſs of an honeſt man! No; I have kept her for you, in order to make you a preſent worthy of you, and of me. The only gratitude I require of you, for this ineſtimable gift is, that you will be a friend to the Roman people." Allucius's heart was too full to make him any anſwer; but, throwing himſelf at the General's feet, he wept aloud: the captive lady fell down in the ſame poſture; and remained ſo, till the aged father, overwhelmed with tranſports of joy, burſt into the following words: "O divine Scipio! the gods have given thee more than human virtue! O glorious leader! O wondrous youth! does not that obliged virgin give thee, while thus praying to the gods for thy proſperity, rapture infinitely above all the tranſports thou couldſt have reaped from the poſſeſſion of her injured perſon?" Such was Scipio; a ſoldier, a youth, an heathen! nor was his virtue unrewarded. Allucius, charmed with ſuch magnanimity, liberality, and politeneſs, went into his own country, and publiſhed on all occaſions the praiſes of his generous and humane victor! crying out, "that there was come into Spain a young hero, like the gods; who conquered all things leſs by the force of his arms, than by the charms of his virtue and the greatneſs of his beneficence." Upon this report (continues the hiſtorian) all Celtiberia ſubmitted to the Romans; and Allucius returned in a ſhort to Scipio, at the head of

1400 choſen horſe, to facilitate his future conqueſts: and, to render the marks of his gratitude ſtill more durable, Allucius cauſed the action above related to be engraven on a ſilver ſhield, which he preſented to Scipio; a preſent infinitely more ineſtimable and glorious, than all his treaſures and triumphs. This ſhield, which Scipio carried with him when he returned to Rome, was loſt in his paſſing the Rhone, with part of the baggage: it continued in that river till the year 1665, when ſome fiſhermen found it; and it is ſaid to be now in the cabinet of the French king.

A YOUNG man having been condemned to death for theft, his mother went lamenting along with him to the place of execution. There, under pretext of a whiſper, he put his mouth to her ear, and bit it clear off. The ſpectators being provoked by this unnatural action; "Good people," cried the criminal, "judge not by appearances. It is this mother of mine who has brought me to ſhame and puniſhment: for, had ſhe whipt me ſoundly for the book I ſtole when I was a boy, I ſhould never have come to the gallows for theft, now that I am a man."

PERRIN loſt both his parents before he could articulate their names, and was obliged to a charity-houſe for his education. At the age of fifteen he was hired by a farmer to be a ſhepherd, in the neighbourhood of Lucetta, who kept her father's ſheep. They often met, and were fond of being together. Five years thus paſſed, when their ſenſations became more ſerious. Perrin propoſed to Lucetta to demand her from her father: ſhe bluſhed, and confeſſed her willingneſs. As ſhe had an errand to the town next day, the opportunity of her abſence was choſen for making the propoſal. You want to marry my daughter, ſaid the old man. Have you a houſe to cover her, or money to maintain her? Lucetta's fortune is not enough for both. It won't do, Perrin, it won't do. But, replied Perrin, I have hands to work: I have laid up twenty crowns of my wages, which will defray the expence of the wedding: I'll work harder, and lay up more. Well, ſaid

the old man, you are young, and may wait a little: get rich, and my daughter is at your ſervice. Perrin waited for Lucetta's returning in the evening. Has my father given you a refuſal, cried Lucetta? Ah, Lucetta, replied Perrin, how unhappy am I for being poor? But I have not loſt all hopes: my circumſtances may change for the better. As they never tired of converſing together, the night drew on, and it became dark. Perrin, making a falſe ſtep, fell on the ground. He found a bag, which was heavy. Drawing toward a light in the neighbourhood, he found that it was filled with gold. I thank Heaven, cries Perrin, in a tranſport, for being favourable to our wiſhes. This will ſatisfy your father, and make us happy. In their way to her father's houſe, a thought ſtruck Perrin. "This money is not ours: it belongs to ſome ſtranger; and perhaps this moment he is lamenting the loſs of it: let us go to the vicar for advice: he has always been kind to me." Perrin put the bag into the vicar's hand, ſaying, that at firſt he looked on it as a providential preſent to remove the only obſtacle to their marriage; but that he now doubted whether he could lawfully retain it. The vicar eyed the lovers with attention: he admired their honeſty, which appeared even to ſurpaſs their affection. Perrin, ſaid he, cheriſh theſe ſentiments: Heaven will bleſs you. We will endeavour to find out the owner: he will reward thy honeſty: I will add what I can ſpare: you ſhall have Lucetta. The bag was advertiſed in the newſpapers, and cried in the neighbouring pariſhes. Some time having elapſed, and the money not demanded, the vicar carried it to Perrin. "Theſe twelve thouſand livres bear at preſent no profit: you may reap the intereſt at leaſt. Lay them out in ſuch a manner, as to enſure the ſum itſelf to the owner, if he ſhall appear." A farm was purchaſed, and the conſent of Lucetta's father to the marriage was obtained. Perrin was employed in huſbandry, and Lucetta in family affairs. They lived in perfect cordiality; and two children endeared them ſtill the more to each other. Perrin, one evening returning homeward from

his work, ſaw a chaiſe overturned, with two gentlemen in it. He ran to their aſſiſtance, and offered them every accomodation his ſmall houſe could afford. This ſpot, cried one of the gentlemen, is very fatal to me. Ten years ago, I loſt here twelve thouſand livres. Perrin liſtened with attention. What ſearch made you for them? ſaid he. It was not in my power, replied the ſtranger, to make any ſearch. I was hurrying to Port l'Orient to embark for the Indies, for the veſſel was ready to ſail. Next morning, Perrin ſhewed to his gueſts his houſe, his garden, his cattle, and mentioned the produce of his fields. "All theſe are your property," addreſſing the gentleman who had loſt the bag; "the money fell into my hands; I purchaſed this farm with it; the farm is your's. The vicar has an inſtrument which ſecures your property, though I had died without ſeeing you." The ſtranger read the inſtrument with emotion: he looked on Perrin, Lucetta, and the children. Where am I, cried he, and what do I hear? What! virtue in people ſo low? Have you any other land but this farm? No, replied Perrin; but you will have occaſion for a tenant, and I hope you will allow me to remain here. Your honeſty deſerves a better recompence, anſwered the ſtranger; my ſucceſs in trade has been great, and I have forgot my loſs. You are well entitled to this little fortune: Keep it as your own. What man in the world would have acted like Perrin? Perrin and Lucetta ſhed tears of affection and joy. "My dear children," ſaid he, "kiſs the hand of your benefactor. Lucetta, this farm now belongs to us, and we can enjoy it without anxiety or remorſe." Thus was honeſty rewarded. Let thoſe who deſire the reward practiſe the virtue.

Bad Company.

SENTIMENTS.

Evil communications corrupt good manners.

ALL nature loves and ſeeks ſociety; even the animals which are not of the moſt ferocious and untameable kind, delight to herd together, and feel a ſatisfaction in each other's preſence. Man, peculiarly formed for ſociety, has no joy in abſolute ſolitude: Cut off from his fellow-creatures, ſo far is he from partaking of the pleaſures of life, that he finds it extremely difficult to ſupport his being. From ſociety proceed all the refined comforts, and ſuperior enjoyments of life; and from ſociety—ſo very much mixed are all human bleſſings—proceed the greateſt dangers and evils of life. 'Tis unpleaſing to think, that from our chief advantages our greateſt evils ſhould flow; but this is is not the only inſtance wherein the obſervation holds good. Society you muſt, you will have: good ſociety is not leſs difficult to attain, than it is advantageous when attained: evil ſociety, as common as the air, is as blaſting to the manners, as that air, when it bears on its noxious wings peſtilence and diſeaſe. The choice of bad company evidently proves a bad diſpoſition of mind. "Tell me with whom you go," ſays the proverb, "and I will tell you what you are." Free ſociety is a matter of abſolute choice, and, like another alliance, can never be contracted without conſent of parties. Like univerſally aſſorts with like; and it is as impoſſible for a virtuous mind, deſirous of improvement, and ſtudious to excel in duty, to take pleaſure in the company of idle, ignorant, and vicious perſons, as it is for the two greateſt contraries in nature to unite. Where the ſentiments, the converſation, the purſuits totally diſagree, what but ſtrife and contention can enſue? Is it probable that perſons thus diſſentient will delight to aſſociate merely to jar and

contend? Far different is the end and design of social intercourse. Indeed, the matter wants very little proof: the choice of bad companions is as infallible a proof of a bad mind, as the choice of bad, trifling and unimproving books would be of a depraved taste, in the man who had a large and excellent library of the best and most improving authors around him, whence to make his election.

EXAMPLES.

"ART thou any kind of tree?" (said an eastern Sage to a lamp of odoriferous earth, which he picked up in a grove) "Thou charmest me with thy perfume." —It answered him, "I am only a vile piece of earth; but I dwelt for some time with the rose." One of our Poets has prettily conveyed this sentiment, by observing,

"*Who can travel through th' Arabian groves,*
"*And not bear thence some fragrance.*"

THE divine mercy had inspired a vicious man to request admission into a society of Sages, whose morals were holy and pure. He obtained what he earnestly desired: the constant example of their virtues deeply affected him. He could not be taught a better lesson. He made no delay to imitate them, and to relinquish his former ill habits. He became just, sober, patient, laborious, beneficent, amiable. His good works could not be contradicted: but, odious motives were attributed to them; and though his actions were commended, his person was not beloved or esteemed. In short, most people seemed inclined to pass their judgment upon him, from what he had been, but not from what he was. This injustice pierced him with sorrow: he shed tears in the bosom of an old and venerable friend, whom he knew to be just and humane. "My son," said the Sage to him, "Thou art of more worth even than thy Reputation: give God thanks for it. Happy is the man, who can say, 'My enemies and my rivals censure in me the vices which I no longer retain.' What

ſignifies it, if thou art but good, that others perſecute thee as a wicked man? Haſt thou not for thy conſolation, two clear-ſighted witneſſes of thy actions, GOD, and thine own conſcience?"

THE excellent Biſhop Taylor, in one of his volumes, has the following remark: "As thoſe creatures," ſays he, "that live among the ſnows of the mountains turn white with their food, and converſation with ſuch perpetual whiteneſſes; ſo our ſouls may be transformed into the ſimilitude and union of Chriſt, by our perpetual feeding on him, and converſation, not only in his courts, but in his very heart, and moſt ſecret affections, and incomparable purity. Thus too the royal poet obſerves, with reſpect to our aſſociates in life: "With the holy thou ſhalt be holy, and with a perfect man, thou ſhalt be perfect: With the clean, thou ſhalt be clean, and with the froward, thou ſhalt learn frowardneſs."

GALLUS VIBIUS, we are informed, was in the earlier part of life a man of great eloquence, yet, in a courſe of time, he fell into a ſtate of as great madneſs; which ſeized on him not ſo much by accident, as by his own affectation, having ſo long mimically imitated madmen, that he became frantic himſelf. And Tully confeſſed that whilſt he laughed at one Hircus, a very ridiculous fellow, he almoſt became the ſame kind of perſon: "Dum illum rideo, pene factus ſum ille."

IT was an ancient cuſtom of the Ethiopians (ſays Diodorus Siculus) that if the King by any cauſe or accident was maimed in his limbs, his domeſtics and familiar friends would voluntarily weaken themſelves in thoſe members; thinking it uncomely for them to walk upright, while their King halted, or if he had but one eye, that they ſhould have perfect ſight. Thus too, when their monarch died, his particular friends uſed to kill themſelves; as if ſuppoſing ſuch a period of their own exiſtence honourable, and a teſtimony of undiſſembled friendſhip. How many ſuch ſelf-ſacrificers are to be found in the world, devoting themſelves

as wildly to ruin, through falſe complaiſance, and a vicious deference to the rank and influence of others!

THE following is related by a writer of undoubted reputation: Speaking of Prince Eugene of Soiſſons, he obſerves, "All thoſe qualifications and endowments that can procure love and eſteem, ſhone conſpicuous in this young Prince. A graceful perſon, the moſt engaging affability and ſweetneſs of temper, a quick underſtanding, an heroic ardour, a ſkill in the ſciences, and other parts of polite literature (which was the more extraordinary in a Prince then but fifteen years of age) united to juſtify the exalted hopes conceived of him. He ſhewed a ſtrong inclination to a military life, and at that early period was already inuring himſelf to it; ſo, that commonly a bare board ſerved him for a pillow. The King had taken the greateſt care of his education, and ſuffered him to be ignorant of no branch of knowledge, which might contribute to his future advancement. To keep him out of the way of public diverſions, and other diſſipations, he reſided at a diſtance from court, having apartments at the riding academy: There he gave himſelf up to the ſtudy of the ſciences, with ſuch intenſeneſs and application, that he ſcarce came to court once in a week, nor appeared at any public diverſions. The apartments of the Prince and his excellent tutor were full of a philoſophical apparatus, and mathematical inſtruments; of the conſtruction and uſe of which the Prince had gained a perfect knowledge, as it were by way of diverſion. Nothing gave him greater ſatisfaction than to explain every thing of curioſity to ſtrangers who happened to viſit him. The young Prince allowed himſelf no other amuſements, but ſuch as improve, as well as divert the mind; and was as fond of mathematical problems, and philoſophical experiments, as too many young gentlemen are of ſuch diverſions as tend to alienate their minds from any intenſe application, and render them unable to bear the leaſt hardſhip.

"How great things were to be expected from a

Prince of ſuch endowments! ſo diſpoſed to the worthieſt purſuits, ſo cloſely applying himſelf to them, making ſo happy a progreſs in them.—Alas! every pleaſing expectation formed of him proved in the event vain! Bad companions inſinuated themſelves into his good eſteem; bad examples found him unable to withſtand them; when the vicious were his companions, their manners were no longer his abhorrence: By aſſociating with them, he ſoon became as abandoned as the worſt of them; and in a few years, having loſt his virtue, unhappily loſt his life." There cannot be a ſtronger or more melancholy proof of the fatal influence which bad company and bad examples have over even the beſt cultivated and beſt diſpoſed minds. How then can others expect to avoid the contagion, though ever ſo carefully informed and well-inclined, if they are hardy enough to venture in the midſt of it; even when they ſee before their eyes a youth thus well and nobly trained, blaſted at once, and all his fair bloſſoms withering, or ere they were ripened into the promiſed fruit?

THE learned and pious Sir Matthew Hale, when a youth, was too much addicted to the ſociety of ſome vicious people, which he did not break off, till an alarming accident drove him from it. Being invited, with ſome other young ſtudents, to a merry-making out of town, one of them during the carouſe called for ſo much wine, that notwithſtanding all Mr. Hale could do to prevent it, he went on in his exceſs, till he fell down as dead before them. All preſent were not a little terrified, and did all they could to bring him to himſelf again: This particularly affected Mr. Hale, who went into another room, and ſhutting the door, fell on his knees, and prayed earneſtly to God, both for his friend, that he might again be reſtored to life, and that himſelf might be forgiven for having countenanced ſuch exceſſes. Moreover, he vowed to God, that he would never again keep company in that manner, nor drink another health while he lived. His friend recovered, and Mr. Hale moſt religiouſly obſerv-

ed his vow, till his dying day. It was this great man's reſolution, drawn up by him in writing for his own private uſe, with regard to company (among other articles of conduct) to "do good to them; to uſe God's name reverently, while with them; to beware of leaving an ill example among them; and to receive good from them, if they were more knowing than himſelf."

THAT ever-memorable inſtance of God's mercy, Wilmot, Earl of Rocheſter, was in early life always much given to riot and licentiouſneſs. During his travels, however, and thoſe ſciences at ſea in which he was ſoon after engaged, his mind being better occupied, he had ſo entirely laid down his former intemperance; that at his return, we are informed, he hated nothing more. But falling again into company that loved thoſe exceſſes, he was, though not without difficulty, and by many ſteps, brought back to it, and that in a ſhocking degree. For the natural glow of his fancy being enflamed by wine, made him ſo extremely pleaſant, that many, to be the more diverted by his humour, were ever ſtudying to engage him deeper and deeper in intemperance: and this at length ſo entirely ſubdued him, that (as he told Dr. Burnett his hiſtorian) for five years together he was continually drunk: Not indeed all the while under the viſible effect of it; but his blood was ſo inflamed, that he was not in all that time cool enough to be perfectly maſter of himſelf. This led him to ſay and do many wild and unaccountable things; and by this, he ſaid, he had broken the firm conſtitution of his health, which once ſeemed ſo ſtrong, that nothing was too hard for it; and he ſuffered ſo much in his reputation, that he almoſt deſpaired to recover it. This courſe of life, however, was not always equally pleaſant to him. He had often ſad intervals of ſevere reflection upon it: and though at that time he had not theſe awakened in him from any deep principle of religion, yet the horror which nature excited in him, (eſpecially in ſome ſickneſs) made him too eaſy to receive thoſe ill and ſceptical principles with which others endeavoured to poſſeſs him; ſo that he was ſoon brought to ſet himſelf to ſe-

sure and fortify his mind against religion, by dispossessing himself all he could of the belief or apprehensions of it. To complete his ruin, the licentiousness of his temper, with the briskness of his wit, disposed him to love the conversation of those, who divided their time between lewd actions and irregular mirth: and thus he came at last to bend his wit, and direct his studies and endeavours to support and strengthen those evil principles both in himself and others. At length, God was pleased in a very striking manner to bring him, by pain and sorrow, and strong conviction, to repentance; during the course of which, he said to Bishop Burnett, "In what a condition shall I be, if I relapse after all this?"—but added, "He trusted in the grace and goodness of God, and was resolved to avoid all those temptations, that course of life, and company, that were so likely to ensnare him; and he desired to live on no other account, but that he might, by the change of his manners, some way take off the high scandal his former behaviour had given him." This the dying penitent uttered in various terms to his spiritual friend; with other expressions to some of his former companions, which well became his state: giving them a charge to publish any thing concerning his conversion, which might be a means to reclaim others; "and praying God, that as his life had done much hurt, so his death might do some good."

WHEN Marius was sent against the Cimbri, his soldiers durst not look the enemy in the face; their gigantic stature and barbarous aspect awed the Roman bravery. But when they had beheld these same barbarous Germans three days together from the camp, their spirits revived, their congealed courage began to circulate through every vein; they not only fought, but overcame the foe they had so lately dreaded. Reverse the medal, and apply it to those connections in which the young and inexperienced are daily enlisted to their hurt;—the effect is obvious and striking. A youth educated in the principles of christianity, cannot at first think of the breach of a commandment, without

trembling and inward convulsion: but then he slides into seemingly trivial commissions. The associates of his unguarded hours strew every pitfall of pleasure with flowers. At first, a damp arises over his mind, and he almost inclines to doubt there is some error in his progress. He becomes uneasy for a while; yet, urged by example, continues his course, and at length conscience begins to slumber; its reproaches are faint, its stings scarce perceptible; custom blunts the edge of reflection, and, when once arrived at this pitch of insensibility, he hesitates not at many impieties, which before were abhorrent to his nature. So true is that ancient aphorism, "Nemo repéntè fuit turpissimus;" No one becomes very wicked on a sudden. Negligence and distrust first unite to weaken the sacred sanction of God's commands, before men can presume to break them.

EUSEBIUS was not one of those plodders, who seem to disband all society, and to forswear conversation; who place virtue in sourness, and confound piety with spleen; No; he was free, easy, and cheerful, and never refused to partake of those festivities, which recreate the mind, and refresh the body, without prejudice to the conscience. This was his *ne plus ultra*, and he thought it a noble and an ample field; since here he could enjoy every gratification suited to a rational being, and not unworthy his understanding and his nature. "But, to pawn innocence for pleasure (said he) as many do, is to overate the one, and to undervalue the other. To laugh whilst we sin, is, in some sort, to renew the barbarous cruelty of Nero, who is reported to have played while Rome burned; or the foolish temerity of the Indian philosopher, who sung on the funeral pile just ready to consume him." Disgusted therefore at such society, and still more at follies which he could neither endure or correct; he lamented in silent indignation, to behold Christians leading the lives of the lowest Pagans, and profaning the best religion with the foulest crimes.—"What pleasure (would he say) can any Christian take in those places,

where vices ride in triumph, and virtue groans in a dungeon? Where Goodneſs and Decency lie under contempt, and irregularity receives applauſe? Where the beſt actions are lampooned, and the worſt gloſſed over or deified by their ſhort-ſighted votaries?—This conſideration ſo weaned Euſebius from the love of the world, that he withdrew into the country, and there allied all the qualities of a gentleman ſo handſomely with the duties of a Chriſtian, that it was hard to judge whether his behaviour was more genteel, or more religious. He was wont to ſay, "Thoſe lie under a great miſtake, who fancy that virtue is an enemy to good-breeding; that a man muſt turn off civility to become a ſaint; and exclude himſelf from the ſociety of all men, in order to keep up a correſpondence with his God. No, (continued he) Chriſtianity makes men honeſt, indeed, but it does not make them clowns; it forbids grimace, but not ſincerity; it puts a mean between foppiſhneſs and ruſticity; and forbids us to ſhew no breeding, by affecting to ſhew too much. Virtue ſmooths the brow as well as the conſcience, and knows how to temper innocent mirth with a ſeaſonable reſervedneſs and decorum. So that we may, if we ſo incline, keep up to the height of our duty to God, without dropping our obligations to good neighbourhood, and abandoning the comforts of ſociety."

Bad Books.

SENTIMENTS.

The flowers of eloquence profuſely pour'd
O'er ſpotted vice fill half the letter'd world;
Wit, a true Pagan, deifies the brute,
And lifts our ſwine-enjoyments from the mire:
Can powers of genius exerciſe their page,
And conſecrate enormities with ſong?

"WORDS, ſays Mr. Addiſon, are the tranſcript of thoſe ideas, which are in the mind of man: writing and printing are the tranſcript of words. As the Supreme Being has expreſſed, and, as it were, printed his ideas in the creation, men expreſs their ideas in books; which, by this great invention of latter ages, may laſt as long as the ſun and moon, and periſh only in the general wreck of nature. Books are the legacies which a great genius leaves to mankind, and which are delivered down from generation to generation, as preſents to the poſterity of thoſe who are yet unborn. Now, if writings are thus durable, continues he, and may paſs from age to age throughout the whole courſe of time, how careful ſhould an author be of committing any thing to print, that may corrupt poſterity, and poiſon the minds of men with vice and error? Writers of great talents, who employ their parts in propagating immorality, and ſeaſoning vicious ſentiments with wit and humour, are to be looked upon as the peſts of ſociety, and the enemies of mankind. They leave books behind them (as it is ſaid of thoſe who die in diſtempers which breed an ill-will towards their own ſpecies) to ſcatter infection, and deſtroy their poſterity. They act the counterparts of a Confucius, or a Socrates; and ſeem as it were ſent into the world to deprave human nature, and ſink it into the condition of brutality."

There are books whoſe immediate and direct tendency it is, to ſerve the cauſe of immorality, and to be the foul vehicles of indecency, obſcenity, and pollution. Theſe are a kind of writings ſo impure and defiling, that it is ſcarcely poſſible to ſpeak of them without incurring ſome degree of defilement;—for who can touch pitch and be clean? And they are ſo prejudicial and obnoxious to all purity of mind, that the leaſt ſhare of virtue, I muſt believe, will be ſufficient to render them odious and diſguſting. Nor will you, if you have the leaſt regard for religion, the leaſt reverence for yourſelves, ever be perſuaded to degrade your nature ſo much, as to peruſe ſuch infamous and deteſtable performances.

It is indeed a melancholy reflection, that any ſuch books ſhould be extant among us; 'tis melancholy to think that any of the human ſpecies ſhould have ſo far loſt all ſenſe of ſhame, all feelings of conſcience, as to ſit down deliberately, and compile a work, entirely in the cauſe of vice and immorality; a work, which, for aught they know, may ſerve to pollute the minds of millions, and propagate contagion and iniquity through generations yet unborn: Living and ſpreading its baneful effects long after the unhappy hand which wrote it, is mouldered into duſt.

The Engliſh language abounds with excellent writers in every branch of uſeful and entertaining ſcience: You will reap, from an attention to ſuch authors, not only an increaſe of wiſdom, but alſo of virtue, her fair companion; and by theſe will be introduced to an acquaintance with ſuch happineſs, as vice never knew, as all the gayeſt ſcenes of immorality could never afford.

EXAMPLES.

THE Earl of Rocheſter, at a time when he lay dangerouſly ſick, and had deſired the aſſiſtance of a neighbouring curate, confeſſed to him with great contrition, that nothing ſat more heavy at his heart, than the ſenſe of his having ſeduced the age by his writings, and that their evil influence was likely to continue even after his death. The curate, upon further examination, finding the penitent in the utmoſt agonies of deſpair, and being himſelf a man of learning, told him, that he hoped his caſe was not ſo deſperate as he apprehended, ſince he found that he was ſo very ſenſible of his fault, and ſo ſincerely repented of it. The penitent ſtill urged the evil tendency of his book to ſubvert all religion, and the little ground of hope there could be for one, whoſe writings would continue to do miſchief, when his body was laid in aſhes. The curate finding no other way to comfort him, told him, "that he did well in being afflicted for the evil deſign, with which he publiſhed his book, but that he ought to be very thankful that there was no danger of its doing any hurt: that his

cauſe was ſo very bad, and his arguments ſo weak, that he did not apprehend any ill effects from it: in ſhort, that he might reſt ſatisfied, his performance could do no more miſchief after his death, than it had done whilſt he was living. To which, he added for his farther ſatisfaction, that he did not believe any, beſides the author's particular friends and acquaintance, had ever been at the pains of reading it, or that any body, after his death, would ever inquire after it." But (ſee the vanity and inconſiſtency of the human mind!) the dying man had ſtill ſo much the pride and frailty of an author in him, as to be cut to the heart with theſe conſolations; and without anſwering the good man his confidant, aſked thoſe about him (with a peeviſhneſs too natural to a ſick perſon) "where they had met with one ſo ignorant, and whether they thought him a proper perſon to attend one in his condition!" The curate finding that the author did not expect to be dealt with as a real and ſincere penitent, but as a penitent of importance, after a ſhort admonition withdrew; not queſtioning, but he ſhould be again ſent for, if the ſickneſs grew deſperate. The unhappy author, however, recovered for that time, and afterwards lived to write two or three other tracts, with the ſame ſpirit, and, very luckily for mankind, and his own reputation, with the ſame acceptance and ſucceſs.

IT deſerves our ſerious remark, that as the atheiſtical writer Lucretius himſelf, is reported by two ancient authors to have run mad, and to have killed himſelf; ſo likewiſe two ingenious gentlemen of our own nation, (Mr. Creech and Mr. Blount) who did no great ſervice to their generation by turning his works into Engliſh proſe and verſe, found ſomething ſit ſo heavily upon their minds, though they were in no mean outward circumſtances, that both of them followed their admired author in his diſmal exit: putting an end to their lives with their own hands. The one hanged, and the other piſtolled himſelf.

WHAT a bleſſing to mankind, in himſelf and in his writings, was the ingenious, humble and pious Mr.

Boyle; what a common peſt to ſociety was the fallacious, proud and impious Hobbes! Accordingly we find the former bad adieu to this world with the utmoſt ſerenity, honor, and hope; while the other went out of it in the dark, with an odium on his name, as well as with terrible apprehenſions of an unknown future. He had been an inſtrument of the prince of darkneſs, in poiſoning many young gentlemen and others with his wicked principles, as the late Earl of Rocheſter (heretofore mentioned) confeſſed with extreme grief in the hours of affliction. It is remarked by thoſe who critically obſerved the author of "The Leviathan," that though in a humour of bravado, he would ſpeak very ſtrange and unbecoming things of God, yet, in his ſtudy, in the dark, and in his retired thoughts, he trembled before him. What could make this ſtrange man awake in ſuch terror and amazement, if his candle happened to go out in the night; but that he was unable to bear the diſmal reflections of his diſſolute and gloomy mind; and becauſe he neither knew how quite to extinguiſh, nor yet how to bear the light of conſcience, that "candle of the Lord," within him? Many, alas! appear like Atheiſts in their mirth, in wine and company, who are quite of other ſentiments in ſickneſs, and the gloom of ſolitude.

THE following is a piece of advice communicated by the late Dr. Doddridge, in a letter to a young man, formerly his pupil; on the ſubject of unprofitable reading in his ſphere, who was then entering into a merchant's counting-houſe: "Let it, ſays he, be your conſtant care, that ſtudy may not interfere with devotion, nor engroſs that valuable time, which ſhould be conſecrated to the ſervice of your God. If we are abandoned by him, our genius muſt flag, and all our thoughts become languid and confuſed. It will be in vain that we ſeek the aſſiſtance of books; for when he ceaſeth to act by them, the moſt ſprightly writers will appear dull, the moſt perſpicuous, obſcure, and the moſt judicious, trifling: whereas, if we maintain a continued regard to him, in the conſtant exerciſes of lively devotion, we

ſhall enjoy his aſſiſtance and bleſſing in our ſtudies, and then the profiting will quickly appear to ourſelves and others. And, (which is ſtill more deſirable) when thus we are converſing with GOD, we are preparing for that world of light, where our capacities will be glorioufly improved; where we ſhall be ſurrounded with the wiſeſt and beſt of company, and new ſcenes of knowledge will be daily opening to our minds. Let us be conſtant and jealous in the ſervice of God, and "we ſhall be excellent ſcholars ten thouſand years hence;" while thoſe who have made the greateſt improvements in human knowledge, yet have lived in neglect of God and religion, are forgotten upon earth, and conſigned over to the gloom of everlaſting darkneſs. Let us remember, that every hour which we take from God to give to our books, we forfeit ſome degree of future happineſs, which might have been the reward of that hour, had we ſpent it aright. And, when we conſider, that knowledge is a part of the happineſs of heaven, we ſhall certainly find, that, upon the whole, we loſe a great deal more knowledge than we get, by ſuch ſacrilegious encroachments; even though our ſtudies ſhould ſucceed more proſperouſly than we have reaſon to expect they will."

HOW remarkably careful the ancients were of what books they let their children read, may be ſeen in that amiable writer, Mr. Rollin. Valerius Maximus, in particular, informs us, that the Lacedemonians commanded the books of the poet Archilochus to be removed from their city, as judging the reading of them highly improper for their youth, and ſubverſive of decency and good manners. Thus that wiſe nation held in little eſteem the elegance and wit of his writings; which, however they might refine the imagination, were but too likely to hurt the mind, and contaminate the principles of their children.

ON his death-bed, the penitent Earl of Rocheſter was touched with very ſtrong compunction for the various indecencies he had diffuſed from his pen; accordingly, we have ſeen in the foregoing diſcourſe, how

extremely ſolicitous he was, if it were poſſible, to ſuppreſs and ſtifle them, as ſuited only to ſerve the cauſe of vice and profaneneſs. He ingenuouſly declared, "that that abſurd and fooliſh philoſophy which the world had ſo much admired, as propogated by the late Mr. Hobbes and others, had undone him, and many more, of the beſt parts in the nation:" While his ſenſe of the paſt, and his hearty concern for the pious education of his children, made him wiſh, "That his ſon might never be a wit; that is, (as he himſelf explained it) one of thoſe wretched creatures, who pride themſelves in abuſing God and religion, denying his being, or his providence; but rather that he might become an honeſt, and a religious man, which alone could render him the ſupport and bleſſing of his family."

Above all he was remarkably hearty in his endeavours to be ſerviceable to thoſe about him. On which head, we cannot paſs by that moſt fervent and paſſionate exclamation of his to a gentleman of ſome character, who came to viſit him in his laſt illneſs. "O remember, ſaid he, that you contemn God no more! he is an avenging God, and will viſit you for your ſins! will, in mercy, I hope, touch your conſcience ſooner or later, as he has done mine! You and I have been friends and ſinners together a great while! therefore I am the more free with you. We have been all miſtaken in our conceits and opinions: our perſuaſions have been falſe and groundleſs; therefore God grant you repentance." And, ſeeing the ſame gentleman next day again, he ſaid to him, "Perhaps you were diſobliged by my plainneſs to you yeſterday: I ſpake the words of truth and ſoberneſs to you;" and (ſtriking his hand upon his breaſt with great emotion) ſaid, "I hope God will touch your heart."

There are perhaps few inſtances in all hiſtory that can parallel theſe keen convictions of an awakened mind. Dr. Young, in his celebrated work above quoted, obſerves,

"*A death-bed's a detector of the heart;*
Truth is depoſited with man's laſt hour,

And honeſt hour, and faithful to her truſt:
Men may live *fools, but fools they cannot* die."

We need go no further than the ſtriking caſe before us. Here were parts ſo exalted by nature, and improved by ſtudy, and yet ſo corrupted and debaſed by irreligion and vice, that he who was made to be one of the glories of his age, became a proverb; and, if his repentance had not happily interpoſed, would have been one of the greateſt reproaches of it. He well knew the ſmall ſtrength of that weak cauſe, whoſe arguments had ſo poiſoned his mind: and as at firſt he deſpiſed, ſo afterwards he abhorred them: he felt the miſchiefs, and ſaw the madneſs of their plan; and hence, though he lived indeed to the ſcandal of many, he died as much to the edification of all thoſe who ſaw him; and becauſe they were but a ſmaller number, he deſired that, through the mouths and pens of his reverend friends, Dr. Burnett and Mr. Parſon, even when dead he might ſtill ſpeak good inſtruction to all. Thus, though he lived in heart, in writing, and in life a heinous ſinner, he died with every hopeful ſymptom of a ſincere and moſt exemplary penitence.

Converſation.

SENTIMENTS.

Let no corrupt communication proceed out of your mouth; but that which is good, to the uſe of edifying.

PLUTARCH tells us, in a few words, what an infinite advantage Alexander reaped from the fine taſte with which his preceptor Ariſtotle inſpired him, even from his tendereſt infancy. "He loved (ſays our author) to converſe with learned men; to improve himſelf in knowledge; and to ſtudy." Three ſources theſe of a monarch's happineſs, which enable him to ſecure himſelf from numberleſs difficulties; three cer-

tain and infallible methods of learning to reign without the aſſiſtance of others. The converſation of perſons of fine ſenſe inſtructs a prince, as it were, in the way of amuſement; and teaches him a thouſand curious and uſeful things without the expence of the leaſt trouble. The leſſons inculcated by able maſters impreſs and wonderfully improve, and furniſh him with rules to govern his ſubjects with wiſdom; and in fine, ſtudy, eſpecially that of hiſtory, crowns the whole; becomes to him a preceptor of all ſeaſons, and for all hours; that, without growing troubleſome, acquaints him with truths which no one elſe dare to give him; under fictitious names exhibits him to himſelf, and teaches him to know, to feel and ſupport his own character, as well as to inveſtigate thoſe of mankind, who are the ſame in all ages.

IT was Mr. Locke's peculiar art in converſation to lead people to talk of their own profeſſion, or whatever they beſt underſtood. With a gardener he diſcourſed of gardening; with a jeweller, of diamonds; with a chymiſt, of chymiſtry; with a watch-maker, of clocks, watches, &c. "By this means (ſaid he) I pleaſe all thoſe men who commonly can ſpeak pertinently upon nothing elſe. As they believe I have an eſteem for their profeſſion, they are charmed with ſhewing their abilities before me; and I in the mean time improve myſelf by their diſcourſe." By thus putting queſtions to artificers, he would ſometimes find out a ſecret in their art which they did not underſtand themſelves; and often give them views of the ſubject entirely new, which they put into practice with advantage.

THE faculty of interchanging our thoughts with one another, or what we expreſs by Converſation, has always been repreſented by moral writers as one of the nobleſt privileges of reaſon, and which more particularly ſets mankind above the brute part of the creation. Monſieur Varillas once told his friend, the author of the Menagiana, that out of every ten things he knew, he had learned nine in converſation. And I too, ſays M. Menage, can in a great meaſure declare the ſame.

OF all the inconveniences attending the intercourſe of mankind, ſlander and detraction are the moſt frequent, and in a very high degree odious and deteſtable. We are told of St. Bernard, that when he was drawing near his end, he thus ſolemnly addreſſed himſelf to his brethren, as a dying man bequeathing legacies to his friends. "Three things I require you to keep and obſerve; which I remember to have kept, to the beſt of my power, as long as I have lived. 1. I have not willed to ſlander any perſon; and if any have fallen, I have hid it as much as poſſible. 2. I have ever truſted leſs to my own wit and underſtanding than to any other's. 3. If I were at any time hurt, harmed, and annoyed, I never wiſhed vengeance againſt the party who ſo wronged me."

IT is always a certain ſign of an ill heart, to be inclined to defamation. They who are harmleſs and innocent, can have no gratification that way; but it ever ariſes from a neglect of what is laudable in a man's ſelf, and an impatience of ſeeing it in another. How wretchedly low and contemptible is that ſtate of mind which cannot be pleaſed but by what is the ſubject of juſt lamentation! This temper has ever been in the higheſt degree odious to gallant ſpirits, and ought to be ſcouted from every ſociety of men. The Perſian ſoldier who was overheard reviling Alexander the Great, was well admoniſhed by his officer in thoſe memorable words—"Sir, you are paid to fight againſt Alexander, and not to rail at him."

EXAMPLES.

CICERO, in one of his pleadings, defending his client from general ſcandal, ſays very handſomely, and with much reaſon, "There are many who have particular engagements to the proſecutor: there are many who are known to have ill-will to him for whom I appear; there are many who are naturally addicted to defamation, and envious of any good to any man, who may have contributed to ſpread reports of this kind. For nothing is ſo ſwift as ſcandal; nothing is more

eaſily ſent abroad; nothing received with more welcome; nothing diffuſes itſelf ſo univerſally. I ſhall not deſire, that if any report to our diſadvantage has any ground for it, you would overlook or extenuate it. But if there be any thing advanced without a perſon who can ſay whence he had it, or which is atteſted by one who forgot who told it him, or who had it from one of ſo little conſideration, that he did not then think it worth his notice; all ſuch teſtimonies as theſe I know you will think too ſlight to have any credit againſt the innocence and honour of our fellow citizens." What an admirable rule and criterion of converſation is this! When an ill report is traced, it very often vaniſhes among ſuch as the orator has here recited; and how deſpicable a creature muſt that be, who is in pain for what paſſes among ſo frivolous a people!

FEW have more happily expreſſed themſelves on the topic in queſtion than Epictetus. Conſider with yourſelf ſeriouſly (ſays he) what figure is moſt fit for you to make in the world; and then fix upon a method and rule in order hereunto; which be ſure to obſerve moſt nicely, both at home alone, and abroad in company.—At all public entertainments, and in mixed companies, keep a ſtrict guard upon yourſelf, leſt you be infected with rude and vulgar converſation; for know, that though a man be ever ſo clear himſelf, yet by frequenting company that are tainted, he will of neceſſity contract ſome pollution from them. Above all things, take care not to talk of other people; neither ſo as to cenſure their conduct, nor to be laviſh in their commendation, nor to make invidious compariſons between one another. In familiar converſation with your friends and acquaintance, do not make it your buſineſs to entertain the company with tedious narratives of yourſelf, and your own affairs. Conſider that their ſenſations and yours are very different upon theſe occaſions; and though the exploits by which you have ſignalized yourſelf, the ſucceſſes you have obtained, the dangers you have encountered, or the afflictions you have undergone, may be a very

agreeable ſtory to yourſelf to tell, yet it will not be equally ſo for others to hear. As little will it become you to render yourſelf the common buffoon, and be always trying to make the company laugh: for this is a very nice and tickliſh thing, exceedingly apt to degenerate into vice and folly; and, obſerve it when you will, he that only ſtudies men's diverſion, ſhall be ſure at the ſame time to loſe their reſpect. Of all kinds of diſcourſe, none is more unſafe, none more deſpicable, than that which breaks in upon modeſty and good manners: whenever therefore any perſon in your preſence flies out into obſcenity, if ſo great a liberty can decently be taken, reprove him publicly, and put a ſtop to the lewd talk. But if that cannot conveniently be done, do yourſelf the juſtice to diſapprove it; and, by forbearing to join with him, by bluſhing for him, and by chiding looks, let all the company ſee plainly that you deteſt his filthy ribaldry."

EUSEBIUS was a man of ſenſe, of politeneſs, and of unaffected piety: it often ſhocked him to find, in the common intercourſes of life, that Chriſtians, who are forbidden to ſwear by any thing, aſſumed a liberty of ſwearing by all things. One would think the breach of a divine precept was their only deſign, and diſobedience to God's commands their only diverſion; as if truly it were ſome notable exploit to lay down the language of their country, and take up that of the damned. Euſebius could not endure this execrable jargon. A thouſand good qualities in a perſon made no atonement in his opinion for this only bad one; and though he pitied thoſe failures that ſavoured of weakneſs, he never gave quarter to blaſphemy. Other vices (ſaid he) make bold with God's commands; this outrages his very perſon; it adds inſult to diſobedience, and contempt to abuſe: it is a ſymptom of abſolute irreligion. For who will revile the very being he adores, or rally and worſhip the ſame object? And what reſpect, ſatisfaction, or credit, can we expect to derive from him who turns upon his Creator, and flies in the face of the Omnipotent?

NEANDER was an excellent ſoldier; he feared nothing but fear; he always choſe the van, and was often the firſt man on the breach. All admired his courage, and praiſed it; and even thoſe who diſapproved his conduct did juſtice to his valour. This gentleman, however, unfortunately managed it ſo as to loſe at the table the glory he won in the field; and by talking away in his winter quarters, diſſipated the honour he had purchaſed in the whole campaign. In ſhort, he was a moſt inſufferable egotiſt. "I did this (ſaid he) at the ſiege of R——, and this at the battle of D——. Had I not ſeized on ſuch a poſt at * * *, the army had been in danger." One would have thought all the generals and ſoldiers had been in garriſon, and that Neander, with his ſmall brigade alone, had defeated the deſigns of the French. This overgrown vanity coſt him dear: inſtead of gaining the reputation of a General, he went off with that of a fop; and all concluded that he was too ambitious of praiſe to deſerve any. Deep rivers move with a ſilent majeſty; ſhallow brooks alone make a noiſe and tumult among the pebbles. The great Marſhal de Turenne never ſpoke of himſelf but when forced, and even then with modeſty: and though the king was wholly indebted to the wiſe conduct of this gallant man for many victories, yet Turenne never was the man to blazon it; on the contrary, he would lay his miſcarriages at his own door, and ſucceſs at that of his officers and ſoldiers. This made him appear great even in his overthrow; and generally his moderation was more glorious to him than victory. Imitate the ſilence of this hero, not the noiſy impertinence of fools. Carry off the ſatisfaction of performing great actions, and let others acquire and enjoy the honour of praiſing them. For he that exalteth himſelf ſhall be abaſed, while they only who humble themſelves ſhall be exalted.

SIR Richard Steele obſerves, that there are ſome men who on all occaſions, in all companies, talk in the ſame circle and round of chat as they have picked up in their daily peregrinations. I remember, ſays he,

at a full table in the city, one of theſe ubiquitary wits was entertaining the company with a ſoliloquy (for ſo I call it when a man talks to thoſe who do not underſtand him) concerning wit and humour. An honeſt gentleman who ſat next to me, and was worth half a plumb, ſtared at him, and, obſerving there was ſome ſenſe, as he thought, mixed with his impertinence, whiſpered me, "Take my word for it, this fellow is more knave than fool." This was all my good friend's applauſe of the wittieſt man of talk that I was ever preſent with; which wanted nothing to make it excellent but, that there was no occaſion for it.

THE ſame ingenious author has the following remarks on loquacity. I look upon a tedious talker, or what is generally known by the name of "a ſtory-teller," to be much more inſufferable than even a prolix writer. An author may be toſſed out of your hand, and thrown aſide, when he grows dull and tireſome; but ſuch liberties are ſo far from being allowed towards theſe orators in common converſation, that I have known a challenge ſent a perſon for going out of the room abruptly, and leaving a man of honour in the midſt of a diſſertation. The life of man is too ſhort for a ſtory-teller. Methuſalem might be half an hour in telling what o'clock it was: but for us poſtdiluvians, we ought to do every thing in haſte; and in our ſpeeches, as well as actions, remember that our time is ſhort. I would eſtabliſh but one great general rule to be obſerved in all converſation; which is this, "That men ſhould not talk to pleaſe themſelves, but thoſe who hear them." This would make them conſider whether what they ſpeak be worth hearing; whether there be either wit or ſenſe in what they are about to ſay; and whether it be adapted to the time when, the place where, and the perſon to whom it is ſpoken.

A CERTAIN celebrated nobleman ſpeaking of another, remarkable in converſation for his loquacity and manner of addreſs, obſerved "That he was always too big for his company." This fault is not a whit

the leſs unpardonable for being ſo very common: it is neither good-natured, juſt, nor decent; but the certain mark of a deficient judgment. Good-nature is more agreeable in converſation than wit; and gives a certain air to the countenance which is more amiable than beauty. It ſhews virtue in the faireſt light; takes off in ſome meaſure from the deformity of vice, and makes even folly and impertinence ſupportable.

"I REMEMBER, ſays Lord Herbert, that at the time I was about ſeven years old, I was corrected for going to cuffs with two ſchool-fellows, being both older than myſelf; but never for telling a lie, or any other fault; my natural diſpoſition and inclination being ſo contrary to all falſhood, that being demanded whether I had committed any fault, whereof I might be juſtly ſuſpected, I did uſe ever to confeſs it freely; and thereupon chooſing rather to ſuffer correction than to ſtain my mind with telling a lie, which I did judge, then, no time could ever deface; and I can affirm to all the world truly, that, from my firſt infancy to this hour, I told not willingly any thing that was falſe, my ſoul naturally having an antipathy to lying and deceit."

ZENO the philoſopher being preſent when a perſon of a loquacious diſpoſition played himſelf off, ſaid, with an air of concern in his countenance, "I perceive that poor gentleman is ill. He has a violent flux upon him." The company was alarmed; and the rhetorician ſtopped in his career: "Yes (added Zeno) the flux is ſo violent, that it has carried his ears into his tongue."

THE ſignificance and importance of frivolous trifling converſation, was ſmartly repreſented by a philoſopher: who being aſked how he left the company employed, made anſwer, "Some in milking the ram; others in holding the pail."

Duelling.

SENTIMENTS.

Whoſe ſheddeth man's blood, by man ſhall his blood be ſhed.

PERHAPS there is not any word in the language leſs underſtood than HONOUR, and but few that might not have been equally miſtaken, without producing equal miſchief. Honour is both a motive and an end; as "a principle of action," it differs from virtue only in degree, and therefore neceſſarily includes it, as Generoſity includes Juſtice; and as a "Reward," it can be deſerved only by thoſe actions, which no other principle can produce. To ſay of another, "That he is a man of Honour," is at once to attribute the principle, and to confer the reward: but in the common acceptance of the word, HONOUR, as a principle, does not include virtue; and therefore, as a reward, is frequently beſtowed upon vice. Hence (ſuch is the blindneſs and vaſſalage of human reaſon) men are diſcouraged from virtue by the fear of ſhame, and incited to vice by the hope of honour. Honour, indeed, is always claimed in ſpecious terms; but the facts upon which the claim is founded, are often flagitiouſly wicked. Lothario arrogates the character of "a Man of Honour," for having defended a lady who had put herſelf under his protection from inſult, at the riſque of life; and Aleator, for fulfilling an engagement, to which the law would not have obliged him, at the expence of liberty. But, the champion of the lady had firſt ſeduced her to adultery, and to preſerve her from the reſentment of her huſband, had killed him in a duel; and the martyr to his promiſe had paid a ſum, which ſhould have diſcharged the bill of a tradeſman, to a gameſter of quality, who had given him credit at cards! Such, in the common opinion, are "Men of Honour;" and he, who in certain circumſtances ſhould abſtain from murder, perfidy, or ingratitude, would be avoided, as reflecting infamy upon his company. Honour, as a principle, is the refinement of virtue; as an end, it is the ſplendor of reputation, the reward of ſuch virtue: and the true man of honour is he, who, from the native excellence and real dignity of juſtice, goodneſs, and truth, is led to act at all times conſiſtently with them:

ever reverencing his conſcience and his character, and ſolicitous to fill up the great, the worthy part, far above the narrow reſtraint and coercion of the laws, or the infallible teſtimony of mere human judgment. And can it be ſuppoſed that a principle like this can ever allow, can ever juſtify the hazarding our own, or taking away the life of a brother, for a ſlight, nay for the greateſt affront imaginable?—Can it be ſuppoſed that a principle like this can ever give riſe to duels, or attain its great end and reward, a ſplendid reputation, in conſequence of them? Men inſtigated by the meaneſt paſſions, with revenge and guilt boiling in their hearts, preparing by the piſtol or the ſword, to finiſh each other's ſhort and precarious exiſtence; and to plunge, the one with all his vices bloſſoming upon him; into awful eternity; the other, to drag the miſerable remains of life, haunted with the diſtracting conſciouſneſs of his brother's, his friend's, perhaps his once deareſt friend's murder upon his ſoul. Perhaps he lives the ſole hope and ſtay of ſome ancient and venerable houſe; and, after all the labour and anxiety of youthful education is paſt, is advancing on the great theare of the world, the delight of his friends, and the ſolicitous expectation of his affectionate parents; who in the decline of life ſee with tranſport their youth renewed, and the hopes and honour of their family reflouriſhing in their beloved ſon.

But dearer, tenderer ties ſtill remain, to twine about the heart, to touch it with the keeneſt ſenſibility, and to preſerve it from the ſeducing calls of falſe honour and romantic bravery. If thou wilt needs engage in the deſperate duel, ſee, on one ſide—to unnerve thy wretched arm—Honour, reaſon, humanity, religion, diſavowing the deed. And from what ſource then ſhall Courage ſpring? And, on the other ſide, ſee the beloved and faithful partner of thy bed, with ſtreaming eyes, and anguiſh too great for utterance, pointing to the little pledges of your mutual affection, and with dumb but expreſſive oratory, bewailing her widowed, and their orphan ſtate!

EXAMPLES.

EUGENIO, in conſequence of a quarrel with the illiberal and brutiſh Ventoſus, received a challenge from the latter; which he anſwered by the following billet: "Sir, your behaviour laſt night has convinced me that you are a ſcoundrel; and your letter this morning that you are a fool. If I ſhould accept your challenge, I ſhould myſelf be both. I owe a duty to God and my country, which I deem it infamous to violate; and I am entruſted with a life, which I think cannot without folly be ſtaked againſt your's. I believe you have ruined, but you cannot degrade me. You may poſſibly, while you ſneer over this letter, ſecretly exult in your own ſafety; but remember, that to prevent aſſaſſination, I have a ſword, and to chaſtiſe inſolence, a cane." This letter was delivered to Ventoſus, who read it with all the extravagancies of rage and diſdain. The perſon who conveyed it, however, endeavoured to ſooth and encourage him. He repreſented Eugenio as a poltroon, whom he ought no otherwiſe to puniſh than by removing him from the rank into which he had intruded; and this, he ſaid, would be very eaſily accompliſhed. Accordingly, it was ſoon induſtriouſly reported, that Eugenio had ſtruck a perſon of high rank, and refuſed him "the ſatisfaction of a gentleman," which he had condeſcended to aſk. For not accepting a challenge, Eugenio could not be legally puniſhed, becauſe it was made his duty as a ſoldier by the articles of war; but it drew upon him the contempt of his ſuperior officers, and made them very ſolicitous to find out ſome pretence to diſmiſs him. The friends of Ventoſus immediately intimated, that the act of violence to which Eugenio had been provoked, was committed within the verge of the court, and was therefore a cauſe to break him; as for that offence he was liable to be puniſhed with the loſs of his hand, by a law which, though diſuſed, was ſtill in force. This expedient was eagerly adopted, and Eugenio was accordingly deprived of his commiſſion.

FORGIVENESS of injuries, and a merciful diſpoſition towards thoſe who have offended us, is not only an infallible mark of a great and noble mind, but is our indiſpenſible duty, as reaſonable creatures, and peculiarly ſo as Chriſtians. The following is a fine example of this virtue. Gaſton, marquis de Renty, an illuſtrious nobleman, was a ſoldier and a Chriſtian; and had the peculiar felicity to reconcile the ſeeming oppoſition between thoſe characters. He had a command in the French army; and had the misfortune to receive a challenge from a perſon of diſtinction in the ſame ſervice. The marquis returned for anſwer, That he was ready to convince the gentleman that he was in the wrong; or, if he could not convince him, was as ready to aſk his pardon. The other, not ſatisfied with this reply, inſiſted upon his meeting him with the ſword. To which the marquis ſent this anſwer: "That he was reſolved not to do it, ſince God and his king had forbidden it; otherwiſe, he would have him know, that all the endeavours he had uſed to pacify him did not proceed from any fear of *him*, but of Almighty God, and his diſpleaſure: that he ſhould go every day about his uſual buſineſs, and if he did aſſault him, he would make him repent it." The angry man, not able to provoke the marquis to a duel, and meeting him one day by chance, drew his ſword and attacked him: the marquis ſoon wounded and diſarmed both him and his ſecond, with the aſſiſtance of a ſervant who attended him. But then did this truly Chriſtian nobleman ſhew the difference betwixt a brutal and a Chriſtian courage; for, leading them to his tent, he refreſhed them with wine and cordials, cauſed their wounds to be dreſſed, and their ſwords to be reſtored to them; then diſmiſſed them with Chriſtian and friendly advice; and was never heard to mention the affair afterwards, even to his neareſt friends. It was an uſual ſaying with this great man, "That there was more true courage and generoſity in bearing and forgiving an injury, for the love of God, than in requiting it with another; in ſuffering, rather than

revenging; becauſe the thing was really more difficult.' Adding, "that bulls and bears had courage enough; but it was a brutal courage; whereas that of men ſhould be ſuch as became rational beings and Chriſtians."

WE cannot perhaps better inſtance the nobleſt way of taking revenge, than that heretofore pointed out by a common ſoldier. When the great Conde commanded the Spaniſh army in Flanders, and laid ſiege to one of its towns, the ſoldier in queſtion being ill treated by a general officer, and ſtruck ſeveral times with a cane, for ſome words he had let fall, anſwered very coolly, "That he ſhould ſoon make him repent it." Fifteen days after, the ſame general officer ordered the colonel of the trenches to find him out a bold and intrepid fellow in his regiment, to do a notable piece of ſervice; and for which he promiſed a reward of an hundred piſtoles. The ſoldier we are ſpeaking of, who paſſed for the braveſt in the regiment, offered himſelf to the buſineſs, and, taking with him thirty of his comrades whom he ſelected, diſcharged his commiſſion, which was a very hazardous one, with incredible courage and ſucceſs. On his return the officer highly commended him, and gave him the hundred piſtoles he had promiſed. Theſe, however, the ſoldier preſently diſtributed among his comrades, ſaying, he did not ſerve for pay, and demanded only that, if his late action ſeemed to deſerve any recompence, they would make him an officer; "And now, Sir (continued he to the General, who did not know him) I am the ſoldier whom you ſo abuſed fifteen days ago; and I told you I would make you repent it." The General inſtantly recollected him, and, in great admiration of his virtue, threw his arms round his neck, begged his pardon, and gave him a commiſſion that very day.

A QUARREL having ariſen between a celebrated gentleman in the literary world, and one of his acquaintance; the latter heroically, and no leſs laconically, concluded a letter to the former, on the ſubject of the diſpute, with, "I have a life at your ſervice, if you dare to take it." To which the other replied,

"You ſay you have a life at my ſervice, if I dare to take it. I muſt confeſs to you that I dare not take it: I thank my God I have not the courage to take it. But though I own that I am afraid to deprive you of your life; yet, Sir, permit me to aſſure you, that I am equally thankful to the Almighty Being, for mercifully beſtowing on me ſufficient reſolution, if attacked, to defend my own." This unexpected kind of reply had the effect; it brought the madman back again to reaſon; friends intervened, and the affair was compromiſed.

THE famous Sir Walter Raleigh (a man of known courage and honour) being very injuriouſly treated by a hot-headed, raſh youth, who next proceeded to challenge him, and on his refuſal ſpit upon him, and that too in public; the knight, taking out his handkerchief, with great calmneſs made him only this reply: "Young man, if I could as eaſily wipe your blood from my conſcience, as I can this injury from my face, I would this moment take away your life." The conſequence was, that the youth, ſtruck with a ſudden and ſtrong ſenſe of his miſbehaviour, fell upon his knees and begged forgiveneſs.

THE Turks, we are aſſured, ſuffer no ſuch things as duels in their dominions. Buſbequius tells us of a reproof given to a valiant man by a baſha of Conſtantinople, for boaſting that he had challenged his enemy, which is well worthy the notice of every thinking Chriſtian. "How durſt thou (ſaid he) challenge thy fellow-creature to a duel?—What! was there not a Chriſtian to fight with?—Do not both of you eat the Emperor's bread? And yet, forſooth, you muſt go about to take away each other's lives! What precedent had you for this? Do not you know that whoever of the twain had died the Emperor had loſt a ſubject?" Saying this, the challenger was immediately ordered to priſon, where he lay pining many months, and was at laſt with difficulty releaſed, and even then with the loſs of his reputation.

WHEN any matter of difference had fallen out in

Macedon betwixt two perſons, who were notoriouſly men of a turbulent and contentious temper, it was brought before King Philip, that he might determine it at his pleaſure; who is reported to have generally paſſed this exemplary ſentence upon them: "You (ſaid he to the one) I command immediately to run out of Macedon; and you (turning to the other) ſee that you make all imaginary haſte after him:" Thus baniſhing them as peſts from the capital. A good riddance (ſays our author) of ſuch ſalamanders as delight to live in the fire of contention; commencing ſharp quarrels upon trivial accounts, and withal knowing no time wherein to end them.

IT is no uncommon thing, with perſons of the duelling ſtamp, to make a very liberal, but inexplicable uſe of the term "Satisfaction." An honeſt country gentleman had the misfortune to fall into company with two or three modern men of honour, where he happened to be very ill treated. One of the company, being conſcious of his offence, ſent a note to him the next morning, telling him "he was ready to give him ſatisfaction."—"Why ſurely now (ſays the plain, honeſt man) this is fine doing: laſt night he ſent me away very much out of temper; and this morning he fancies it would be a ſatisfaction to be run through the body!"

THIS abominable cuſtom of fighting duels ſeems, in ſome meaſure, owing to that Gothic faſhion of men's wearing ſwords who are not of the military claſs; or, if they are ſoldiers, when they are not upon military duty. A gentleman cannot go to court, to church, to ſee his friends, or to viſit his patient, unleſs he is armed with an inſtrument of ſlaughter. The ancient Greeks and Romans never wore ſwords but in war; neither were any duels ever fought amongſt them. If they challenged one another, it was either a conteſt between rival princes, and to prevent a greater effuſion of blood; or elſe, it was ſingly to fight againſt the enemies of their country. Cæſar has given us a remarkable inſtance of this kind of challenge, in his excellent commentaries. Two centurions of high

rank, T. Pulfio and L. Varenus, having with great animoſity long conteſted which was the braver man or moſt worthy of preferment; and being preſent at Cæſar's camp when aſſaulted by the Gauls, the former, in the heat of the attack, called aloud to the latter in theſe words: "Why ſhould you remain in doubt, Varenus? What fairer opportunity can you deſire for the proof of your valour?—This, this ſhall be the day to decide our controverſies." Immediately on this ſpirited call, Pulfio went out of the camp and ruſhed upon the enemy. Varenus followed his rival, who, with his javelin, ſlew the firſt of the Gauls who engaged him; but being attacked by a ſhower of darts, one of them pierced his ſhield, and ſtuck after ſuch a manner in his belt as prevented him from drawing his ſword. The enemy preſently ſurrounded him, thus encumbered and unable to defend himſelf. At this inſtant Varenus came up to his aſſiſtance, ſlew one, and drove the reſt before him; but, purſuing them too eagerly, he ſtepped into a hole and fell down. Pulfio, who had now diſencumbered himſelf from the dart, and drawn his ſword, came very ſeaſonably to the reſcue of Varenus; with whom, after having ſlain many of the Gauls, he returned with ſafety and glory to the camp. Thus, the Romans, we ſee, did not, in their private quarrels, ſheathe their ſwords in each other's breaſt; conteſts of valour among them were only calls and incitements to the exertion of public and patriotic deeds.

IT is reported of the famous Viſcount de Turenne, that when he was a young officer, and at the ſiege of a fortified town, he had no leſs than twelve challenges ſent him; all of which he put in his pocket without further notice: but being ſoon after commanded upon a deſperate attack on ſome part of the fortifications, he ſent a billet to each of the challengers, acquainting them, "that he had received their papers, which he deferred anſwering till a proper occaſion offered, both for them and himſelf, to exert their courage for the king's ſervice; that being ordered to aſſault the

enemy's works the next day, he desired their company; when they would have an opportunity of signalizing their own bravery, and of being witnesses of his." We may leave the reader to determine, in this case, who acted most like a man of sense, of temper, and of true courage.

WHEN Augustus Cæsar received a challenge from Mark Antony (in his decline of fortune) to engage him in single combat, he very calmly answered the bearer of the message, "If Anthony is weary of his life, tell him there are other ways of death besides the point of my sword!" Now, who ever deemed this an instance of cowardice? All ages have admired it as the act of a discreet and gallant man: who, sensible of his own importance, knew how to treat the petulant and vindictive humour of a discontented adversary with its deserved contempt.

Envy.

SENTIMENTS.

He who filches from me my good name enriches not himself, but makes me poor indeed.

ENVY is almost the only vice which is practicable at all times, and in every place; the only passion which can never lie quiet for want of irritation; its effects therefore are every where discoverable, and its attempts always to be dreaded.

It is impossible to mention a name which any advantageous distinction has made eminent, but some latent animosity will burst out. The wealthy trader will never want those who hint with Shylock, that ships are but boards, and that no man can properly be termed rich, whose fortune is at the mercy of the winds. The beauty provokes, whenever she appears, a thousand murmurs of detraction and whispers of suspicion.

The genius ſuffers perſecution from innumerable critics, whoſe acrimony is excited merely by the pain of ſeeing others pleaſed, of hearing applauſes which another enjoys.

The frequency of envy makes it ſo familiar, that it eſcapes our notice; nor do we often reflect upon its turpitude or malignity, till we happen to feel its influence. When he who has given no provocation to malice, but by attempting to excel in ſome uſeful art, finds himſelf purſued by multitudes whom he never ſaw, with implacability of perſonal reſentment; when he perceives clamour and malice let looſe upon him as a public enemy, and incited by every ſtratagem of defamation; when he hears the misfortunes of his family, or the follies of his youth, expoſed to the world; and every failure of conduct, or defect of nature, aggravated and ridiculed; he then learns to abhor thoſe artifices at which he only laughed before; and diſcovers how much the happineſs of life would be advanced by the eradication of envy from the human heart.

It is, above all other vices, inconſiſtent with the character of a ſocial being, becauſe it ſacrifices truth and kindneſs to very weak temptations. He that plunders a wealthy neighbour gains as much as he takes away, and improves his own condition in the ſame proportion as he impairs another's; but he that blaſts a flouriſhing reputation muſt be content with a ſmall dividend of additional fame, ſo ſmall as can afford very little conſolation to balance the guilt by which it is obtained.

Detraction is among thoſe vices which the moſt languid virtue has ſufficient force to prevent; becauſe, by detraction, that is not gained which is taken away. As nothing therefore degrades human nature more than detraction, nothing more diſgraces converſation. The detractor, as he is the loweſt moral character, reflects greater diſhonour upon his company than the hangman; and he whoſe diſpoſition is a ſcandal to his ſpecies, ſhould be more diligently avoided than he who is ſcandalous only by his offence.

Plutarch compares envious perſons to cupping glaſſes; which ever draw the worſt humours of the body to them; they are like flies, which reſort only to the raw and corrupt parts of the body; or if they light on a ſound part, never leave blowing upon it till they have diſpoſed it to putrefaction. When Momus could find no fault with the face in the picture of Venus, he picked a quarrel with her ſlippers: and ſo theſe malevolent perſons, when they cannot blame the ſubſtance, will yet repreſent the circumſtances of men's beſt actions with prejudice. This black ſhadow is ſtill obſerved to wait upon thoſe that have been the moſt illuſtrious for virtue, or remarkable for ſome kind of perfection; and to excel in either has been made an unpardonable crime.

EXAMPLES.

IN the reign of Tiberius Cæſar there was a portico at Rome that bowed outwards on one ſide very much. A certain architect undertook to ſet it right and ſtraight: he underpropped it every way on the upper part, and bound it about with thick cloths, and the ſkins and fleeces of ſheep, and then, with the help of many engines and a multitude of hands, he reſtored it to its former uprightneſs, contrary to the opinion of all men. Tiberius admired the fact, and envied the man; ſo that, though he gave him money, he forbade his name to be inſerted in the annals, and afterwards baniſhed him the city. This famous artificer afterwards preſented himſelf in the preſence of Tiberius, with a glaſs he had privily about him; and, while he implored the pardon of Tiberius, he threw the glaſs againſt the ground; which was bruiſed and cruſhed together, but not broke, and which he ſtraight put into its firſt form; hoping by this act to have gained his good favour and grace. But Tiberius's envy ſtill increaſed; ſo that he cauſed him to be ſlain; adding, "That if this art of malleable glaſs ſhould be practiſed, it would make gold and ſilver but cheap and inconſiderable things;" nor would he ſuffer his name to be put in the records.

MAXIMIANUS the Tyrant, through envy of the honours conferred on Conſtantine, and attributed to him by the people, contributed all that a deſperate envy could invent, and a great virtue ſurmount. He firſt made him a general of an army which he ſent againſt the Sarmatians, ſuppoſing he there ſhould loſe his life. The young prince went thither, returned victorious, leading along with him the barbarian king in chains. It is added, that this direful prince, on his return from this battle, engaged him in a perilous encounter with a lion, which he purpoſely had cauſed to be let looſe upon him. But Conſtantine, victorious over lions as well as men, ſlew him with his own hand, and impreſſed an incomparable opinion in the minds of his ſoldiers, which eaſily gave him paſſage to the throne by the ſame degrees which were prepared for his ruin.

NARSES the eunuch was of the bed-chamber to Juſtinus the Emperor; and, from a ſeller of paper and books, arrived to the honour to ſucceed the famous Beliſarius in the place of Generaliſſimo. After he had renowned himſelf by a thouſand gallant actions, at laſt, through envy or his ill fortune, or the accuſation of the people, he fell into the hatred of the Emperor Juſtinus and his Empreſs, inſomuch that the Emperor ſent him letters full of diſgrace and reproach; adviſing him alſo therein, that he ſhould return to the ſpindle and diſtaff. Narſes was ſo incenſed hereat, that he ſwore he would weave them ſuch a web as that they ſhould not eaſily undo again: and thereupon, to revenge the injury he conceived to be done him, he called in the Lombards to the invaſion of the Roman territories; which they had been long deſirous of, but had hitherto been reſtrained by himſelf; and was the occaſion of many miſeries.

ALEXANDER the Great, being recovered of a wound he had received, made a great feaſt for his friends; amongſt whom was Coragus, a Macedonian, a man of great ſtrength, and renowned for his valour; who, being heated with wine, challenged Dioxippus the Athenian, a wreſtler, and who had been crowned

for many victories. It was accepted, and the king himſelf appointed the day. Many thouſands were met; and the two champions came to the place: Alexander himſelf, and the Macedonians, with their countryman; and the Grecians, with their Dioxippus, naked, and armed only with a club. Coragus, armed at all points, being at ſome diſtance from his enemy, threw a javelin at him; which the other nimbly declined: then he fought to wound him with a long ſpear; which the other broke in pieces with his club: hereupon he drew his ſword; but his nimble and ſtrong adverſary leaped upon him, threw him to the ground, ſet his foot upon his neck, advanced his club, and looked on the ſpectators as inquiring if he ſhould ſtrike; when Alexander commanded to ſpare him: ſo the day ended with great glory to Dioxippus. But the king departed, and from that day forward his mind was alienated from the victor: he fell alſo into the envy of the court, and all the Macedonians; who at a feaſt privily put a gold cup under his ſeat, made a feigned and public inquiry after it, and then pretended to find it with him; a concourſe was about him, and the man, afflicted with ſhame, departed. When he came to his inn, he ſent a letter to Alexander by his friends; wherein he related his innocency, and ſhewed the envious villainy that had been uſed to him: and that done, he ſlew himſelf. Alexander, upon notice of it, lamented him dead, whom he himſelf, as well as others, had envied while alive.

WHEN Richard the Firſt, and Philip of France, were fellow ſoldiers together at the ſiege of Acon in the Holy Land, and Richard had approved himſelf to be the more valiant man, inſomuch that all men's eyes were fixed upon him, it ſo galled the heart of King Philip, that he was ſcarce able to bear the glory of Richard, but cavilled at all his proceedings, and fell at length to open defiance; nor could he contain any longer; but, out of very envy, haſting home, he invaded his territories and proclaimed open war.

Employment of Time.

SENTIMENTS.

Go to the ant, thou ſluggard; conſider her ways, and be wiſe; which, having no guide, overſeer, or ruler, provideth her meat in the ſummer, and gathereth her food in the harveſt.

EPICTETUS has a fine chapter to inculcate the improvement of our time and talents. "Remember (ſays he) that the world is a theatre, and that your part in this drama of life is determined by the poet. Upon him it muſt depend, whether you ſhall act a long or ſhort one; whether your character ſhall be high or low. If therefore he aſſign you that of a beggar, take care to fill it well; if a cripple, or a prince, or a private obſcure man, or whatever it be, make the beſt of it. For conſider, that the acting of the part aſſigned you commendably, depends upon yourſelf: this is your buſineſs; but the giving out of the parts, and chooſing the actors, is not yours, but another's province."

To be idle and unemployed, is a ſign not only of a weak head, but of a bad heart. And as it is one vile abuſe of time, which is given us for action, and action of the utmoſt moment, ſo is it one ſure method to lead us to other and worſe abuſes. For he who is idle and wholly unoccupied will, ere long, without queſtion, be occupied in miſchief. You muſt therefore take care that you employ your time; but then you muſt take as much care to employ it innocently; and by innocent employment is meant all the proper duties of your ſtation, and all thoſe inoffenſive and ſhort relaxations which are neceſſary either to the health of your bodies, or to the enlivening and invigorating your minds. You muſt be anxious to employ it in the beſt and nobleſt uſes, in ſubſerviency to your own eternal welfare; that is, with a conſtant eye to the glory of God and the good of mankind: for herein conſiſts our duty, and for this end was all our time given us.

EXAMPLES.

"WE all of us complain of the ſhortneſs of time (ſays Seneca) and yet have much more than we know what to do with. Our lives are either ſpent in doing nothing at all, or in doing nothing to the purpoſe, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them." In ſhort, that noble philoſopher has deſcribed our inconſiſtency with ourſelves in this particular, by all thoſe various turns of expreſſion and thought which are peculiar to his writings.

IT was a memorable practice of Veſpaſian the Roman Emperor, throughout the courſe of his whole life. He called himſelf to an account every night for the actions of the paſt day; and as often as he found he had ſlipped any one day without doing ſome good, he entered upon his diary, this memorandum, "Diem perdidi;" "I have loſt a day."

ALFRED the Great was one of the wiſeſt, the beſt, and moſt beneficent monarchs, that ever ſwayed the ſceptre of this realm; and his example is highly memorable.—"Every hour of his life had its peculiar buſineſs aſſigned it. He divided the day and night into three portions of eight hours each; and, though much afflicted with a very painful diſorder, aſſigned only eight hours to ſleep, meals, and exerciſe; devoting the remaining ſixteen one half to reading, writing, and prayer, and the otherto public buſineſs." So ſenſible was this great man, that time was not a triſle to be diſſipated; but a rich talent entruſted to him, and for which he was accountable to the Great Diſpenſer of it.

WE are told of Queen Elizabeth, That, except when engaged by public or domeſtic affairs, and the exerciſes neceſſary for the preſervation of her health and ſpirits, ſhe was always employed in either reading or writing; in tranſlating from other authors or in compoſitions of her own; and that notwithſtanding ſhe ſpent much of her time in reading the beſt writings of her own and

former ages, yet ſhe by no means neglected that beſt of books the bible: for proof of which take her own words. "I walk (ſays ſhe) many times in the pleaſant fields of the Holy Scriptures, where I plucke up the goodliſome herbes of ſentences by pruneing; eat them by reading; digeſt them by muſing, and laie them up at length in the hie ſeate of memory, by gathering them together; that ſo having taſted their ſweetneſs, I may the leſs perceive the bitterneſs of life."

WHEN Socrates, in Plato's Phædo, has proved the immortality of the ſoul, he conſiders it as a neceſſary conſequence of the belief thereof, "That we ſhould be employed in the culture of our minds; in ſuch care of them as ſhall not only regard that term to which we give the name of life, but alſo the whole which follows it; in making ourſelves as wiſe and good as may be; ſince on it our ſafety entirely depends; the ſoul carrying hence nothing with it but its good or bad actions, its virtues or vices; and theſe conſtitute its happineſs or miſery to all eternity." How might many a Chriſtian redden, to think that this is the language of a Pagan mind; a mind unenlightened with the bright ſplendors of goſpel truth, and equally ignorant of a Saviour's merits, and a Saviour's example!

SENECA, in his letters to Lucilius, aſſures him that there was not a day in which he did not either write ſomething, or read and epitomiſe ſome good author: and Pliny, in like manner, giving an account of the various methods he uſed to fill up every vacancy of time, after ſeveral employments, which he enumerates, obſerves, "Sometimes I hunt; but even then I carry with me a pocket-book, that, whilſt my ſervants are buſied in diſpoſing the nets and other matters, I may be employed in ſomething that may be uſeful to me in my ſtudies; and that, if I miſs my game, I may at leaſt bring home ſome of my thoughts with me, and not have the mortification of having caught nothing.

AUGUSTUS CÆSAR, a few moments before his death, aſked his friends who ſtood by him, if they thought he had acted his part well; and upon receiv-

ing ſuch an anſwer as was due to his merit, "Let me then (ſaid he) go off the ſtage with your applauſe;" uſing the expreſſion with which the Roman actors made their exit at the concluſion of a dramatic piece.

"AMONG the Indians (ſays Apuleius) there is an excellent ſet of men, called Gymnoſophiſts. Theſe I greatly admire; though not as ſkilled in propagating the vine, or in the arts of grafting or agriculture. They apply not themſelves to till the ground, to ſearch after gold, to break the horſe, to tame the bull, to ſhear or feed ſheep or goats. What is it then that engages them? One thing preferable to all theſe.—Wiſdom is the purſuit, as well of the old men, the teachers, as of the young, their diſciples. Nor is their any thing among them that I do ſo much praiſe as their averſion to ſloth and idleneſs. When the tables are overſpread, before the meat is ſet upon them, all the youths, aſſembling to their meal, are aſked by their maſters, In what uſeful taſk they have been employed from ſun-riſe to that time? One repreſents himſelf as having been an arbitrator, and ſucceeded by his prudent management in compoſing a difference; in making them friends who were at variance. A ſecond had been paying obedience to his parents' commands. A third had made ſome diſcovery by his own application, or learned ſomething by another's inſtruction. The reſt gave an account of themſelves in the ſame way.—He who has done nothing to deſerve a dinner is turned out of doors without one, and obliged to work, while the others enjoy the fruits of their application."

Friendſhip.

SENTIMENTS.

There is a friend that ſticketh cloſer than a brother.

FRIENDSHIP is that peculiar relation which is formed by a conſent and harmony of minds, by

mutual eſteem, and reciprocal tenderneſs and affection. Friendſhip is to be conſidered as a rare and ſingular bleſſing, vouchſafed perhaps to few; but when vouchſafed, one of the moſt exquiſite cordials in human life. Multitudes are unqualified for a conſtant and warm friendſhip. Some, ardent enough in their benevolence, and defective neither in officiouſneſs nor liberality, are mutable and uncertain; ſoon attracted by new objects, diſguſted without offence, and alienated without enmity. Others are ſoft and flexible; eaſily influenced by reports and whiſpers; ready to catch alarms from every dubious circumſtance, and to liſten to every ſuſpicion which envy and flattery ſhall ſuggeſt; to follow the opinion of every confident adviſer and move by the impulſe of the laſt breath.—Some are impatient of contradiction; more willing to go wrong by their own judgment, than to be indebted for a better or a ſafer way to the ſagacity of another; inclined to conſider counſel as inſult, and inquiry as want of confidence; and to confer their regard on no other terms than unreſerved ſubmiſſion and implicit compliance.—Some are dark and involved, equally careful to conceal good and bad purpoſes; and pleaſed with producing effects by inviſible means, and ſhewing their deſign only in its execution. Others are univerſally communicative, alike open to every lie, and equally profuſe of their own ſecrets and thoſe of others; without the neceſſary vigilance of caution, or the honeſt art of prudent integrity; ready to accuſe without malice, and to betray without treachery.—Any of theſe may be uſeful to the community, and paſs through the world with the reputation of good purpoſes and uncorrupted morals: But they are unfit for cloſe and tender intimacies. He cannot properly be choſen for a friend whoſe kindneſs is exhaled by its own warmth, or frozen by the firſt blaſt of ſlander. He can not be a uſeful counſellor who will hear no opinion but his own. He will not much invite confidence whoſe principal maxim is to ſuſpect; nor can the candour and frankneſs of that man be much eſteemed who ſpreads his arms to human kind,

and makes every man, without diſtinction, a denizon of his boſom.

Entire friends are like two ſouls in one body; they can give or receive nothing; all is common between them.

The difficulty is not ſo great to die for a friend, as to find a friend worth dying for.

The friendſhip that is formed inſenſibly, and without profeſſing much, is generally laſting.

He who can pride himſelf upon an extenſive acquaintance, is incapable of true friendſhip. Nothing tends more to unfaithfulneſs than diſtruſt: To doubt a friend is to loſe him. Believe a man honeſt, and you make him ſo.

EXAMPLES.

ATHENODORUS the philoſopher, by reaſon of his great age, begged leave to retire from the court of Auguſtus; which the emperor accordingly granted him. In making his compliments on the occaſion, as he was about to withdraw, "Remember, Cæſar, (ſaid he) whenever you are angry, that you ſay or do nothing before you have diſtinctly repeated to yourſelf the four and twenty letters of the alphabet." Upon this Cæſar, catching him haſtily by the hand, cried out, "Stay, ſtay, Athenodorus! I have need of thy preſence longer ſtill;" and ſo detained him another year. This incident is celebrated by the ancients as a rule of excellent wiſdom, and does high honour to this intrepid and honeſt counſellor to the world's maſter.

AT the ſiege of Bridgenorth Caſtle, in the reign of Henry II. which was defended by Roger de Mortimer, the king expoſed himſelf to ſo much danger, that he would have been ſlain, if a faithful vaſſal had not preferred his ſovereign's life to his own. For, while he was buſied in giving orders too near the wall, Hubert de St. Clare, conſtable or governor of Colche[illegible] Caſtle, who ſtood by his ſide, ſeeing an arrow aim[illegible]at Henry by one of Mortimer's archers, ſtepped be[illegible] him, and received it in his own breaſt. The w[illegible]nd was mortal: he expired in the arms of his maſ[illegible], recommend-

ing his daughter (an only child, and an infant) to the care of that prince. It is hard to say which most deserves admiration; a subject who died to save his king, or a king whose personal virtues could render his safety so dear to a subject whom he had not obliged by any extraordinary favours. The daughter of Hubert was educated by Henry with all the affection that he owed to the memory of her father; and, when she had attained to maturity, was honourably married to William de Longueville, a nobleman of great distinction, on condition of his taking the name of St. Clare, which the grateful Henry was desirous to perpetuate.

Monsieur SEDAINE informs us, that a certain gentleman of rank lost a friend, who at his death left debts unpaid, and two children very young. The surviving friend was immediately observed to retrench his household, his equipage, and take lodgings in a small house; from whence he walked every day to the palace, followed by one footman, and performed the duties of his post. He is instantly suspected of avarice, and of bad conduct, and undergoes a variety of calumnies. In short, at the end of two years, he re-appears in the world; having accumulated a sum of 20,000 livres; which he applied to the service of his deceased friend's children, and thus rescued a worthy memory from shame, and an helpless offspring from misery and ruin. It is pity the author had not informed us of the name of a man whose conduct is so honourable to friendship and humanity.

THIS heroic action recalls to mind another somewhat like it, which is recorded in history. Eudamidas of Corinth, a very poor man, drawing near his end, his mother and daughter were thereby threatened with indigence and distress. He, however, was no way alarmed at the news; but, judging of the hearts of Aretæus and Charixenes, his wealthy and faithful friends, by his own, just in the article of death, he made this memorable will. "I bequeath to Aretæus the maintenance of my mother and her support under old age; and to Charixenes I bequeath and appoint the

diſpoſal of my daughter in marriage, and giving her the beſt dower in his power to beſtow: and in caſe either of my ſaid two friends ſhould happen to die, then I ſubſtitute the ſurvivor to perform that which the other ſhould have done, had he lived." This teſtament being read, they who knew the poverty of Eudamidas, but not his connection with the legatees, looked upon the whole matter as a piece of pleaſantry, and went out laughing at the legacies aſſigned them. But the latter, as ſoon as ever they heard of it, immediately came, acknowledged, and ſolemnly ratified what was enjoined them in the will. Charixenes, however, we are informed, died within a few days after; upon which Aretæus, his excellent ſucceſſor, took upon him the two-fold charge; kept the mother of Eudamidas with a tender and filial care, and in due time married off the daughter of the deceaſed the ſame day with his own daughter, and gave her an equal portion of his effects. The celebrated Nicholas Pouſſin's pencil has immortalized this great action; painting Eudamidas at the moment when life ſeems expiring, and he is dictating this memorable laſt will.

EMINENTLY pleaſing and heroic was the friendſhip of David and Jonathan; *I am diſtreſſed for thee, my brother Jonathan* (ſays the plaintive and ſurviving David;) *very pleaſant haſt thou been unto me; thy love to me was wonderful; paſſing the love of women!* Indeed we muſt not expect to meet with many examples of this kind: true friendſhip is rare; hath ever been rare in this world; ſo many qualifications are neceſſary to form and complete it. It was enough for a David to find one Jonathan.

A YOUNG Man of quality, we are told, by a ſudden accident became an accompliſhed orator in one day. The occaſion was this: A gentleman, who had chaſtiſed a ruffian for inſolence towards a kinſwoman of his, was ſtigmatized with very outrageous language in a certain company, where the young nobleman happened to be preſent. When his friend's name was thus maltreated from man to man, the ingenuous youth

diſcovered the utmoſt pain to thoſe who ſat near him; and having more than once ſaid, "I am ſure I could fight for him: why then can't I ſpeak for him?" At laſt he ſtood up. The eyes of the whole company were upon him; and though in his confuſion he ſeemed utterly to have forgot what he roſe to ſpeak, the generous motive with which they all knew him to be actuated procured him ſuch an acclamation of voices to hear him that he expreſſed himſelf with a magnanimity and clearneſs, proceeding from the integrity of his heart, which made his very adverſaries receive him as a man whom they wiſhed their friend. The beſt way to do a thing as you ought, is to do it only becauſe you ought.

THE very ingenious and amiable Biſhop Berkely, of Cloyne in Ireland, was ſo intirely contented with his income in that dioceſe, that when offered by the Earl of Cheſterfield (then Lord Lieutenant) a biſhoprick much more beneficial than that he poſſeſſed, he declined it with theſe words, "I love my neighbours, and they love me: why then ſhould I begin in my old days to form new connections, and tear myſelf from thoſe friends whoſe kindneſs is to me the greateſt happineſs I enjoy,—" Acting in this inſtance like the celebrated Plutarch, who being aſked why he reſided in his native city, ſo obſcure and ſo little—"I ſtay (ſaid he) leſt it ſhould grow leſs."

AT the battle of Roucoux in 1746, a ſerjeant of the regiment of Flanders, named Vidal, giving his arm to the prince of Monaco (who was wounded) in order to lead him to a place of ſafety, had that very arm broken to pieces by a muſket ball. Without betraying the leaſt emotion, this dauntleſs hero only changed his arm, ſaying, "Take this, my prince; the other is now good for nothing."

PSAMMENITUS, king of Egypt, was taken priſoner by Cambyſes, and carried out of his own kingdom into Perſia. The victor, more keenly to inſult and afflict their wretched parents, ordered the young princeſs (Pſammenitus's daughter) and all the other young

ladies of quality, whom he had brought captive, to go dreſſed in the habit of ſlaves, carrying water upon their backs. While the reſt of the Egyptians were quite diſtracted at this ſpectacle, Pſammenitus remained very calm, with his eyes fixed upon the ground. Soon after, Cambyſes ordered his ſon, the young Egyptian prince, with ſeveral of the young noblemen his companions, to be led forth tied together by the necks, and bridled like horſes, with bits in their mouths. Pſammenitus, upon this additional ſhock, was the only perſon who refrained from tears: but happening to eſpy a certain familiar friend of his go about begging, in a naked, ſtarving condition, upon calling to his friend, he burſt into a flood of tears, beating his head after the manner of the barbarians. Cambyſes, hearing the ſingularity of his behaviour, demanded to know the reaſon why he remained ſilent and unmoved upon viewing the calamity of his children, and was all on a ſudden ſo much afflicted at ſeeing the diſtreſſes of a poor old man. "O ſon of Cyrus (anſwered Pſammenitus) domeſtic miſeries, arrived to this violent height, are more grievous than to admit of tears: but to ſee my friend reduced from a ſtate of eaſe and affluence to this extremity of diſtreſs and want, in the very verge of life, this is an object that commands my tears."

MONSIEUR du Chatelet, a privy-counſellor to Louis XIII. very earneſtly ſoliciting the pardon of M. de Montmorency; the king ſaid to him, "I verily think you would have loſt your arm for Montmorency." "Sire (ſaid he to his ſovereign) I would willingly have loſt both, as being uſeleſs in your Majeſty's ſervice, ſo that I might but be able to ſave one who has gained ſo many battles for you. It is not intereſt, Sire, it is friendſhip which implores your mercy." Can it be wondered that ſuch pleading gained all it aſked?

WHILE M. de Bouteville was under proſecution, the ſame M. du Chatelet drew up a caſe in his defence. Cardinal Richelieu enraged at the uſe which Chatelet had made of his eloquence, reproached him with having employed it to condemn the Juſtice of the king.

"O pardon me (ſaid M. du Chatelet;) I have wiſhed to juſtify the king's Mercy, if he has the kindneſs to extend it towards one of the moſt valiant men of his kingdom."

WHEN Dean Swift was at Sir Arthur Acheſon's, at Market Hill, in the county of Armagh, an old gentleman was recommended to him, as having been a remarkable cavalier in the reigns of Charles II. James II. and William III, who had behaved with great loyalty and bravery in Scotland, during the troubles of thoſe reigns; but was neglected by the government, although he deſerved great rewards from it. As he was reduced in his circumſtances, the Dean made him an handſome preſent; but ſaid, at the ſame time, "This trifle, Sir, cannot ſupport you long, and your friends may grow tired of you; therefore I would have you contrive ſome honeſt means of getting a ſum of money ſufficient to put you into a way of life for ſupporting yourſelf with independency in your old age." To this, Capt. Creichton (for that was the gentleman's name) anſwered, "I have tired all my friends, and cannot expect any ſuch extraordinary favours." "Sir, (replied the Dean) I have heard much of your adventures; that they are freſh in your memory; that you can tell them with great humour; and that you have taken memorandums of them in writing." The Captain anſwered, "I have; but no one can underſtand them but myſelf." "Well then, Sir (rejoined the Dean) get your manuſcripts, read them to me, and tell me none but genuine ſtories; and then I will place them in order of time for you, prepare them for the Preſs, and endeavour to get you a ſubſcription among my friends, as you may do among your own." The Captain ſoon after waited on the Dean with his papers, and related to him many adventures, which the Dean was ſo kind as to put into chronological order, to correct the ſtyle, and make a ſmall book of them, entitled, "The memoirs of Captain John Creichton." A ſubſcription was immediately ſet on foot, by the Dean's intereſt and recommendation, which raiſed for the

captain above 200l. and made the remaining part of his life very eaſy and happy.

NEVER perhaps was there a more ſincere and elegant friendſhip than that which ſubſiſted between Scipio and Lælius. The former was one of the greateſt generals, and beſt men that Rome ever produced; the other, for his probity and prudence, was diſtinguiſhed by the ſurname of "The Wiſe." They were almoſt of the ſame age, and had the ſame inclination, benevolence of mind, taſte for learning of all kinds, principles of government, and zeal for the public good. If Scipio took place in the point of military glory, his friend had perhaps the ſuperiority in reſpect of eloquence. But let us hear Lælius himſelf upon ſo intereſting a ſubject. "As for me, of all the gifts of nature or fortune, there are none, I think, comparable to the happineſs of having Scipio for my friend. I found in our friendſhip a perfect conformity of ſentiments, in reſpect to public affairs; an inexhauſtible fund of counſels and ſupports in private life; with a tranquillity and delight not to be expreſſed. I never gave Scipio the leaſt offence to my knowledge; nor ever heard a word eſcape him that did not pleaſe. We had but one houſe, and one table, at our common expence; the frugality of which was equally the taſte of both. For in war, in travelling, in the country, we were always together. I do not mention our ſtudies, and the attention of us both always to learn ſomething. This was the employment of our leiſure hours, removed from the ſight and commerce of the world." Is there now any thing comparable to a friendſhip like that here deſcribed? "What a conſolation is it (ſays Tully) to have a ſecond ſelf, to whom we have nothing ſecret, and into whoſe heart we may pour out our own with perfect unreſerve? Could we taſte proſperity ſo ſenſibly, if we had no one to ſhare with us in our joy? And what a relief is it in adverſity, to have a friend ſtill more affected with it than ourſelves?" But what more highly exalts the value of the friendſhip in queſtion was, its not being founded at all in intereſt, but

ſolely in eſteem for each others virtues. "What occaſion (ſays Lælius) could Scipio have for me? Undoubtedly none; nor I for him. But my attachment to him was the effect of my high eſteem and admiration of his virtues; and his to me aroſe from the favorable idea he entertained of my character and manners. This friendſhip increaſed afterwards on both ſides, by habit and commerce. We both indeed derived great advantages from it; but theſe were not our views when we began to love each other." Nothing on earth can be ſo deſirable as ſuch an amity. But in vain do we ſeek it among the ignorant, the vain, the ſelfiſh, or men of looſe and profligate principles. We muſt ſoon be aſhamed of loving the man whom we cannot eſteem. 'Tis David and Jonathan, 'tis Damon and Pythias, Tully and Atticus, Scipio and Lælius, and ſuch only who can truly taſte and dignify pure friendſhip; and ſuch only can ſay with Ovid, "Nos duo Turba ſumus." "We two are a multitude."

HIS late Royal Highneſs Frederick Prince of Wales —who, amongſt his other great qualities, was the patron of merit, and the friend of mankind, was frequently viſited by perſons of diſtinguiſhed abilities, with whom he contracted a ſtrict intimacy. Among theſe, Mr. Gl—— (who is as juſtly celebrated for the amiableneſs of his character, as for the qualifications of an orator and a poet) had a conſiderable ſhare in his eſteem. One day the Prince obſerved at his levee, that he had not ſeen this gentleman for ſome time, and, aſking if he was well, was told that Mr. Gl—— was under difficulties on account of ſome loſſes in trade, which had ſo diſcouraged him, that he was aſhamed to appear in his Highneſs's preſence. The Prince replied, "I am ſorry for it;" and preſenting a bank note of 500l. to a gentleman who ſtood by, added, "Carry this to Mr. Gl—— as a ſmall teſtimony of my affection; and aſſure him from me, that I ſympathize in his affliction, and ſhall be always glad to ſee him."

IN the time of the proſcription by the triumvirate at Rome, a grievous puniſhment was denounced

againſt any perſon who ſhould conceal, or any way aſſiſt the proſcribed; as, on the other hand, great rewards were promiſed to thoſe who ſhould diſcover their hiding-places. Marcus Varro, the philoſopher, was in the liſt of perſons proſcribed; at which time his dear friend Calenus tenderly received and concealed him ſeveral days in his houſe; and though Anthony came often thither to walk and converſe, yet was Calenus never affrighted, nor changed his mind, though he daily ſaw other men puniſhed or rewarded, according to the purport of the bloody edict.

AT the battle of Philippi, when Brutus, after the rout of his army, was in hazard of falling into the hands of his enemies, his boſom-friend Lucilius gave him an opportunity to eſcape, calling out, "I am Brutus; lead me to Antony." Being conducted to Antony, he ſpoke with great reſolution. "I have employed this artifice (ſaid he) that Brutus might not fall alive into the hands of his enemies. The gods will never permit that fortune ſhall triumph ſo far over virtue. In ſpite of fortune, Brutus will always be found, dead or alive, in a ſituation worthy of his courage." Antony, admiring the firmneſs of Lucilius, ſaid to him, "You merit a greater recompence than it is in my power to beſtow. I have been juſt now informed of the death of Brutus; and as your fidelity to him is now at an end, I beg earneſtly to be received in his place; love me as you did him; I wiſh no more." Lucilius engaged himſelf to Antony; and, maintaining the ſame fidelity to him that he had done to Brutus, adhered to him when he was abandoned by all the world.

DAMON being condemned to death by Dionyſius, tyrant of Syracuſe, obtained liberty to viſit his wife and children; leaving his friend Pythias as a pledge for his return, on condition, that if he failed, Pythias ſhould ſuffer in his ſtead. Damon having not appeared at the time appointed, the tyrant had the curioſity to viſit Pythias in priſon. What a fool was you (ſaid he) to rely on Damon's promiſe! How could you imagine

that he would ſacrifice his life for you, or for any man? "My Lord (ſaid Pythias, with a firm voice and noble aſpect) I would ſuffer a thouſand deaths rather than my friend ſhould fail in any article of honour. He cannot fail; I am confident of his virtue as of my own exiſtence. But I beſeech the gods to preſerve his life. Oppoſe him, ye winds! Diſappoint his eagerneſs, and ſuffer him not to arrive till my death has ſaved a life of much greater conſequence than mine, neceſſary to his lovely wife, to his little innocents, to his friends, to his country. O! let me not die the cruelſt of deaths in that of my Damon." Dionyſius was confounded and awed with the magnanimity of theſe ſentiments. He wiſhed to ſpeak; he heſitated; he looked down; and retired in ſilence. The fatal day arrived. Pythias was brought forth; and, with an air of ſatisfaction, walked to the place of execution. He aſcended the ſcaffold, and addreſſed the people: "My prayers are heard, the gods are propitious; the winds have been contrary; Damon could not conquer impoſſibilities: he will be here to-morrow, and my blood ſhall ranſom that of my friend." As he pronounced theſe words, a buzz aroſe, a diſtant voice was heard; the crowd caught the words, and "ſtop, ſtop execution" was repeated by every perſon. A man came at full ſpeed. In the ſame inſtant he was off his horſe, on the ſcaffold, and in the arms of Pythias. "You are ſafe (he cried) you are ſafe, my friend, my beloved, the gods be praiſed, you are ſafe." Pale, cold, and half ſpeechleſs, in the arms of his Damon, Pythias replied in broken accents, "Fatal haſte——cruel impatience——what envious powers have wrought impoſſibilities againſt your friend? But I will not be wholly diſappointed: ſince I cannot die to ſave you, I will die to accompany you." Dionyſius heard, and beheld with aſtoniſhment; his eyes were opened; his heart was touched; and he could no longer reſiſt the power of virtue: he deſcended from his throne, and aſcended the ſcaffold. "Live, live, ye incomparable pair. Ye have demonſtrated the exiſtence of virtue; and conſequently, of a

God, who rewards it. Live happy; live renowned: and as you have invited me by your example, form me by your precepts, to participate worthily of a friendſhip ſo divine."

THE Cardinal d'Amboiſe, miniſter to Louis XII. of France, and Archbiſhop of Rouen, built a magnificent palace in that city, which was finiſhed before it was obſerved that it was ſurrounded with land that did not belong to the biſhoprick; and that there was no room for gardens nor offices. The proprietor of the land adjacent made an offer of it to the Cardinal. And the Cardinal inquiring what was his motive for ſelling: "The pleaſure (anſwered the gentleman) of accommodating your Lordſhip." If you have no other motive (ſaid the Cardinal) keep your land. "I am fond of my land (replied the gentleman;) but a neighbour has made propoſals to me for my daughter, and I cannot anſwer his demands without ſelling my eſtate. May you not borrow from a friend? (ſaid the Cardinal) Frugality will enable you to make payment without ſelling your eſtate. Ah! (replied the gentleman) I have no friend from whom I can expect ſuch a favour. Have a better opinion of your friends (replied the Cardinal, holding out his hand;) rank me among your friends, and you ſhall have the money. The gentleman, falling on his knees, returned thanks by tears. The Cardinal ſaid that he had acquired a friend, which was better than land.

AFTER the revolution, letters were intercepted from the Earl of Godolphin to the dethroned King. This was a crime againſt the ſtate; but not a crime to be aſhamed of. The Earl at the ſame time was a man of approved virtue. Theſe circumſtances prompted the following courſe. King William, in a private conference, produced the Earl's letters to him; commended his zeal for his former maſter, however blind it might be; expreſſed a fondneſs to have the Earl for his friend; and with the ſame breath burnt the letters, that the Earl might not be under any conſtraint. This act of generoſity gained the Earl's heart, and his faith-

ful ſervices, ever after. The circumſtances here made the Earl certain of the King's ſincerity. At the ſame time, the burning of the letters, which were the only evidence againſt him, placed him in abſolute ſecurity, and left no motive to action but gratitude only.

Gaming.

SENTIMENTS.

"The ſtrong deſire ſhall ne'er decay,
Who plays to win, ſhall win to play:
The breaſt where Love had plann'd his reign,
Shall burn unquench'd with luſt of gain;
And all the charms that wit can boaſt
In dreams of bitter luck be loſt!
Thus, neither innocent nor gay,
The uſeleſs hours ſhall fleet away;
While Time o'erlooks the trivial ſtrife,
And, ſcoffing, ſhakes the ſands of life.

GAMING is pregnant with almoſt every evil, and the fatal ſource of miſeries the moſt diſtreſsful to man. Wealth, happineſs, and every thing valuable, are too often ſacrificed to it. It rends aſunder the bands of friendſhip and the ties of love. The wife, once loved and beloved, is made wretched for life; and the ſweet babes that hung with delightful fondneſs around the knees, are thrown upon the cold charity of their relations; who perhaps will teach them to liſp out curſes on their parents' memory.

Gaming is now a *buſineſs* among people of faſhion; whoſe incomes are great or ſmall, juſt as their cuſtomers are numerous or few. Their tables or ſhops are always open to every one that has got money to lay out, and a whole coat to his back; for there is ſuch a charm in the word, that he whom merchants and tradeſmen

denominate a ſwindler or cheat, will paſs current with a duke and a ducheſs till they know he has got no money in his pocket.

Men who have ruined themſelves by playing are glad to join the very ſcoundrels that deſtroyed them, and live upon the ſpoils of others. Eſtates are now almoſt as frequently made over by whiſt and hazard, as by deeds and ſettlements; and the chariot of many of our ladies of faſhion may be ſaid to "roll upon the four aces."

Gameſters generally loſe their temper and humanity with their money, and grudge their families the neceſſaries of life, while they themſelves are ſquandering thouſands.

Gaming, like French Liberty, levels all diſtinctions. The peer and his valet; the man of honor and a ſwindler, may happen to ſit at the ſame table; and a looker-on cannot diſtinguiſh the man of rank from a ſharper ſprung from the very dregs of the vulgar.

EXAMPLES.

A MAN of pleaſure; a perſon of high birth, and high ſpirit; of great parts, and ſtrong paſſions; every way accompliſhed; not leaſt in iniquity. His unkind treatment was the death of a moſt amiable wife: his gaming, love of pleaſure, and great extravagance, in effect, diſinherited his only child.

"The ſad evening before he died (ſays our author) I was with him. No one was there but his phyſician, and an intimate whom he loved, and whom he had ruined.

At my coming in he ſaid, "You and the phyſician are come too late; I have neither life nor hope! You both aim at miracles: you would raiſe the dead."

Refuſing to hear any thing from me, or take any thing from the phyſician, he lay ſilent, as far as ſudden darts of pain would permit, till the clock ſtruck.—Then, with vehemence—"Oh, time, time! it is fit thou ſhouldſt thus ſtrike thy murderer to the heart.—How art thou fled for ever!—A month! Oh, for a ſingle week! I aſk not for years; though an age were too

little for the much I have to do. Pray you that can. I never prayed; I cannot pray; nor need I. Is not Heaven on my side already? It closes with my conscience; its severest strokes but second my own."

His friend being much touched, even to tears, at this (who could forbear? I could not) with a most affectionate look he said—"Keep those tears for thyself: I have undone thee.—Dost weep for me? That's cruel. What can pain me more?"

Here his friend, too much affected, would have left him: "No; stay:—Thou still may'st hope; therefore hear me. How madly have I talked! How madly hast thou listened and believed! But look on my present state as a full answer to thee, and to myself. This body is all weakness and pain; but my soul, as if stung by torment to greater strength and spirit, is full powerful to reason, full mighty to suffer. And that, which thus triumphs within the jaws of mortality, is doubtless immortal.—And as for a Deity, nothing less than an Almighty could inflict what I feel! My soul, as my body, lies in ruins; in scattered fragments of broken thought. Remorse for the past throws my thought on the future: worse dread of the future strikes it back on the past! —I turn, and turn, and find no ray. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his stake, and bless Heaven for the flames.—That is not an everlasting flame;—that is not an unquenchable fire.—My principles have poisoned my friend; my extravagance has beggared my boy; my unkindness has murdered my wife!—And is there another Hell?—Oh, thou blasphemed, yet most indulgent Lord God! Hell itself is a refuge, if it hides me from thy frown."

"Soon after his understanding failed. His terrified imagination uttered horrors not to be repeated, or ever forgot. And ere the sun (which I hope has seen few like him) arose, the gay, young, noble, ingenious, accomplished, and most wretched Altamont expired."

IT is related of Mr. Locke, that being invited to a company of the highest rank and first abilities in the

kingdom, and hearing cards called for as ſoon as dinner was over, he retired thoughtful to a window; and being aſked the reaſon of his ſerioufneſs, replied, "He had not ſlept the foregoing night, for the pleaſure which their lordſhips had given him to expect from that day's converſation, with men of the firſt character for ſenſe and genius; and hoped his ſorrow for his diſappointment would be forgiven him." This ſeaſonable rebuke had the proper effect: the game was inſtantly thrown up, and converſation reſtored with a brilliancy ſuitable to the illuſtrious aſſembly.

IN one of the principal cities in Europe lived Lucius and Sapphira, bleſſed with a moderate fortune, health, mutual love, and peace of mind. Their family conſiſted of two little darlings, a ſon and a daughter. They ſeemed to want for nothing as an addition to their happineſs; nor were they inſenſible of what they enjoyed; but, animated with gratitude to Heaven, they were happy inſtruments of good to all about them. Towards the cloſe of the ſummer in 1765, Lucius happening to fall in company with ſome neighbouring gentlemen who propoſed to waſte an hour or ſo at cards, he conſented, more in complaiſance to the taſte of others than his own. Like other gameſters, he met with a variety of fortune (a variety more ſeducing than a continuance either of good or bad) and being warm with liquor, he was inconſiderately drawn in, before the company broke up, to involve himſelf more than his fortune could bear. The next day, on ſober reflection, he could not ſupport the thoughts of that diſtreſs which his folly had brought upon his Sapphira, and her little innocents. He had not courage enough to acquaint her with what had happened; and, whilſt in the midſt of pangs to which he had been hitherto a ſtranger, he was viſited, and again tempted, by one of the laſt night's company, to try his fortune once more. In order to drown reflection, and in hopes of recovering his loſs, he flew to the fatal place; nor did he leave it till he loſt his all. The conſequence of which was, that the next day, in undeſcribable deſpair, after writing to

acquaint Sapphira with what had happened he ſhot himſelf through the head. The news of this deprived the lady of her ſenſes. She is (at leaſt was lately) confined in a mad-houſe; and the two little innocents, deſtitute of parents and of fortune, have a troubleſome world to ſtruggle with; and are likely to feel all the miſeries which poverty and a ſervile dependence entail upon the wretched.

A YOUNG lady who lived in the North, was on the point of marriage with a young gentleman, of whom ſhe was paſſionately fond, and by whom ſhe was as greatly beloved. She was at the ſame time admired by a perſon of high rank, but whoſe paſſion, as he was already married, was conſequently diſhonorable. He was determined, however, at any rate, to indulge his diabolical luſts; but the lady being a perſon of the ſtricteſt honor, he was obliged to act with caution, and keep his intentions a ſecret. Knowing her propenſity to gaming, he laid a ſnare for her, into which ſhe fell, to the great diminution of her fortune. This he, fiend-like, took care to have repreſented with the moſt aggravated circumſtances to the gentleman to whom ſhe was engaged. Upon which his friends painted to the young lover the dreadful inconveniences of his taking a gameſter to wife: that poverty, diſeaſe, and probably diſhonour to his bed, were the likely conſequences. In a word, they ſo managed matters, as to break off the match. The "noble villain" who occaſioned the breach between the lovers, notwithſtanding, miſſed his wicked ends: his addreſſes and propoſals met with the contempt and abhorrence which they deſerved. Yet, though ſhe preſerved her chaſtity—a circumſtance very precarious among female gameſters—the loſs of her intended ſpouſe, on whom ſhe had inviolably fixed her affections, threw her into a decline, which, in a few months, put a period to her life.

THE late Colonel Daniel (who took great pleaſure in giving advice to young officers, guiding them in their military functions, &c.) whenever he was upon this article of gaming, uſed always to tell the following ſtory

of himself, as a warning to others; and to shew that a little resolution may conquer this absurd passion. During Queen Anne's wars, he was an ensign in the English army then in Spain: but he was so absolutely possessed by this evil, that all duty, and every thing else which prevented his gratifying that darling passion, was grievous to him. He scarce allowed himself time to rest; or, if he slept, his dreams presented packs of cards to his eyes, and the rattling of dice to his ears. His meals were neglected; or, if he attended them, he looked upon that as so much lost time, swallowed his meat with precipitance, and hurried to the gaming-table again. In one word, he was a professed gamester. For some time fortune was his friend; and he was so successful, that he has often spread his winnings on the ground, and rolled himself upon them, in order that it might be said of him, "He wallowed in gold." Such was his life for a considerable time; but, as he often said (and, we may presume, every considerate man will join with him) "it was the most miserable part of it." After some time he was ordered on the recruiting duty; and at Barcelonia he raised 150 recruits for the regiment; though even this business was left entirely to his serjeant, that he might be more at leisure to attend his darling passion. After some changes of good and ill luck, fortune declared so openly against him, that in one unlucky run he was totally stripped of the last farthing. In this distress he applied to the captain of the same regiment with himself for a loan of ten guineas; which was refused with these words: "What! lend my money to a professed gamester! No, Sir; I must be excused; for, of necessity, I must lose either my money or my friend. I therefore choose to keep my money." With this taunting refusal he retired to his lodging; where he threw himself on the bed, to lay his thoughts and his sorrows to a momentary rest during the heat of the day. A gnat or some such insect happening to bite him, he awoke; when his melancholy situation immediately presented itself to him in strong colours: without money; and no prospect to get any, to subsist

himſelf, and his recruits to the regiment, who were then at a great diſtance from him; and ſhould they deſert for want of their pay, he muſt be anſwerable for it; and he could expect nothing but caſhiering for diſappointing the queen's ſervice. He had no friend! for he whom he had eſteemed ſuch, had not only refuſed to aſſiſt him, but had added taunts to his refuſal. He had no acquaintance there; and ſtrangers, he knew, would not let him have ſo large a ſum as was adequate to his real neceſſity. This naturally led him to reflect ſeriouſly on what had induced him to commence gameſter; and this he preſently perceived was idleneſs. He had now found the cauſe; but the cure was ſtill wanting. How was this to be effected, ſo as to preclude a relapſe? Something muſt be done; ſome method purſued, ſo effectually to employ his time, as to prevent his having any to throw away on gaming. In this ſtate of mind it occurred to him that the adjutancy of the regiment was to be diſpoſed of; and this he determined to purchaſe, as a poſt the moſt likely to find him a ſufficient and laudable way of paſſing his time. He had letters of credit, to draw for what ſum he pleaſed for his promotion in the army; but not to throw away idly, or to encourage his extravagance. Thus far all was well; but the main difficulty remained; and he muſt get to the regiment before he could take any ſteps towards the intended purchaſe, or draw for the ſum to make it with. While he was thus endeavouring to fall upon ſome expedient to extricate himſelf out of this dilemma, his friend, the captain, who had refuſed him in the morning, came to pay him a viſit. After a very cool reception on the Colonel's ſide, the other began by aſking him what ſteps he intended to take to relieve himſelf from the anxiety he plainly perceived he was in? The Colonel then told him all that he had been thinking upon that head, and the reſolution he had made of purchaſing the adjutancy as ſoon as he could join the regiment. His friend then getting up and embracing him, ſaid, "My dear Daniel! I refuſed you in the morning in that abrupt manner in

order to bring you to a ſenſe of the dangerous ſituation you were in, and to make you reflect ſeriouſly on the folly of the way of life in which you are engaged. I heartily rejoice that it has had the deſired effect. Purſue the laudable reſolution you have made; for be aſſured, that IDLENESS AND GAMING ARE THE RUIN OF YOUTH. My intereſt, advice, and purſe, are now at your command. There; take it, and pleaſe yourſelf with what is neceſſary to ſubſiſt yourſelf and the recruits." This preſently brought the Colonel off the bed; and the afternoon's behaviour entirely obliterated the harſhneſs of the morning's refuſal. He now viewed the Captain in the agreeable light of a ſincere friend, and for ever after eſteemed and found him ſuch. In ſhort, the Colonel ſet out with his recruits for the regiment; where he gained great applauſe for his ſucceſs; which, as well as his commiſſion, he had well nigh loſt by one morning's folly. He immediately ſolicited for, and purchaſed the adjutancy; and from that day never touched cards or dice, but (as they ought to be uſed) merely for diverſion, or to unbend the mind after too cloſe an attention to ſerious affairs.

OF all gameſters, and gaming in general, if it be exceſſive, we may juſtly conclude, that, whether they win or loſe for the preſent, their gains are not "munera fortunæ, ſed inſidiæ," as Seneca obſerves; "not Fortune's gifts, but baits to enſnare their votaries." The common cataſtrophe is beggary, in return for the little pleaſure and ſmall gains which they now and then derive. Their wives, children, families, parents, friends, ſuffer for and deplore their career in the mean time; and they themſelves bitterly rue it in the end. "A gentleman, my particular friend (ſays the above-quoted writer) who had the honour to be many years an eminent gameſter, being without money, committed a robbery upon the highway, to procure another ſtake, that he might return to his profeſſion. It happened unfortunately that he was taken; and though he had great intereſt—with ſome perſons, who ſhall be nameleſs—yet he was committed, and hanged.

This gentleman's ill luck continued all the while he was in gaol; ſo that he was compelled to diſpoſe of his body to the ſurgeons, and loſt his money to a friend who viſited him in the cells the night before his execution. He appeared, however, next morning with great compoſure. No reflection on the paſt, no anticipation of the future, cauſed him once to change countenance during his paſſage to the gallows; and though he was about to receive death—ſo indifferent was he as to what ſhould befall him, that he bravely refuſed to ſay Amen to the prayers!" What an horrid proof of the total annihilation of all right and generous feelings, produced by a love of gaming.

Humanity.

SENTIMENTS.

Bleſſed are the merciful, for they ſhall obtain mercy.

HUMANITY, or Mercy, is the firſt great attribute of the Deity, "who maketh his rain to fall upon the juſt and the unjuſt." Conſequently there is nothing that can bring a man to ſo near a likeneſs to his Maker.

The cruel are a ſcandal to their ſpecies, and in truth are but ſavage beaſts that walk upright on two feet, when, like their fellow brutes, they ſhould trudge on all four.

A good-natured man is eaſy in himſelf, and ſtudies to make others ſo; and a denial from him is better reliſhed, by his obliging regret in doing it, than a favour granted by another.

That ſcourge of the human race, War, is totally repugnant to this generous attribute; but it preſents innumerable opportunities of its being exerciſed; and he who ſpares a cruel enemy, when in his power, gains more honour than by winning a battle.

EXAMPLES.

"THE Senate of the Areopagites being aſſembled together in a mountain, without any roof but Heaven, the Senators perceived a bird of prey, which purſued a little ſparrow that came to ſave itſelf in the boſom of one of their company. This man, who naturally was harſh, threw it from him ſo roughly that he killed it; whereat the court was offended; and a decree was made, by which he was condemned and baniſhed from the Senate:" Where the judicious may obſerve, that this company, which was at that time one of the graveſt in the world, did it not for the care they had to make a law concerning ſparrows; but it was to ſhew that clemency and a merciful inclination was ſo neceſſary in a ſtate, that a man deſtitute of it was not worthy to hold any place in the government, he having (as it were) renounced humanity.

TITUS VESPASIAN, the Emperor, was deſervedly called the darling of mankind: he profeſſed that he took upon him the ſupreme pontificate, becauſe in ſo high a prieſthood he might be obliged to keep his hands pure from the blood of all men; which he alſo performed: and, ſaith Suetonius, from that time forth he never was the author of, or conſenting to, the death of any man, although ſometimes there was offered him juſt cauſes of revenge; but he uſed to ſay, "He had rather periſh himſelf than be the ruin of another." When two patricians ſtood convicted of high-treaſon, he thought it ſufficient to admoniſh them in theſe words: "To deſiſt from ſuch deſigns; that princes were ordained by fate; that if they wanted any other thing of him, they might aſk and have it." Soon after, the mother of one of them living far off, leſt ſhe ſhould be affrighted with ſome ſad news, he ſent his own meſſengers to inform her of the danger and ſafety of her ſon. Although his brother Domitian did manifeſtly conſpire againſt him, yet he did him no harm, nor leſſened him in any thing; but dealt with him by

intreaties, that he would bear him a friendly mind; and, after all, nominated him his colleague and ſucceſſor in the empire. But all this goodneſs wrought little with this unnatural brother; for ſoon after he was poiſoned by him, to the great loſs of all mankind.

M. ANTONIUS the philoſopher and emperor, excelled moſt other men in this excellent virtue; as he manifeſtly ſhewed, in that glorious action of his towards Avidius Caſſius and his family, who had rebelled againſt him in Egypt. For as the Senate did bitterly proſecute Avidius and all his relations, Antonius, as if they had been his friends, did always appear as an interceſſor in their behalf. Nothing can repreſent him herein ſo much to the life, as to recite part of the oration which, upon this occaſion, was made by him in the Senate, to this purpoſe: "As for what concerns the Caſſian rebellion, I beſeech you, Conſcript Fathers, that, laying aſide the ſeverity of your cenſure, you will preſerve mine and your own clemency. Neither let any man be ſlain by the Senate, nor let any man ſuffer that is a Senator. Let not the blood of any patrician be ſpilt; let the baniſhed return, and the exiles be reſtored to their eſtates: I heartily wiſh that I could reſtore them that are already dead unto life again. In an Emperor I could never approve of the revenge of his own injuries, which, however it may be oftentimes juſt, yet, for the moſt part, if not always, it appears to be cruel. You ſhall therefore pardon the children, ſon-in-law, and wife of Avidius Caſſius. But why do I ſay, pardon them, ſince there is none of them that have done amiſs? Let them live therefore, and let them know that they live in ſecurity under Marcus. Let them live in the enjoyment of their patrimony, and in the poſſeſſion of their garments, their gold and ſilver, and let them be not only rich, but ſafe. Let them have the freedom to tranſport themſelves into all places as they pleaſe; that throughout the whole world, and in the ſight of all people, they may bear along with them the true and unqueſtionable inſtance of your and my clemency.

Neither, O ye Conſcript Fathers, is this any remarkable clemency to pardon the children and wives of the rebellious; I therefore deſire you, that you would free at once all ſenators and knights of Rome that are under accuſation, not only from death and baniſhment, but alſo from fear and hatred, from infamy and injury. Allow thus much to my preſent times, that in theſe conſpiracies, framed for the erection of tyranny, the blood of thoſe that fell in the tumult itſelf may ſuffice, and that the puniſhment may proceed no farther." This oration was ſo pleaſing to the Senate and populace of Rome, that they extolled the clemency of Marcus with infinite praiſes.

ALPHONSUS, King of Naples and Sicily, was all goodneſs and mercy. He had beſieged the city of Cajeta, that had inſolently rebelled againſt him; and the city being diſtreſſed for want of neceſſary proviſions, put forth all their old men, women, and children, and ſuch as were unſerviceable, and ſhut their gates againſt them. The king's counſel adviſed that they ſhould not be permitted to paſs, but ſhould be forced back again into the city; by which means he ſhould ſpeedily become the maſter of it. The king, pitying the diſtreſſed multitude, ſuffered them to depart; though he knew it would occaſion the protraction of the ſiege. But when he could not take the city, ſome were ſo bold as to tell him, that it had been his own in caſe he had not dealt in this manner. "But (ſaid the king) I value the ſafety of ſo many perſons at the rate of an hundred Cajetas." Yet he was not long without that neither: for the citizens, moved with ſo great a virtue, and repenting themſelves of their diſloyalty, yielded it to him of their own accord. Antonius Caldora was alſo one of the moſt powerful and obſtinate enemies of the realm of Naples; but being in a great battle overthrown and made priſoner, all men perſuaded the king to rid his hands of this inſolent perſon, who had been ſo dangerous to the kingdom. Alphonſus was the only perſon that oppoſed it; and not only gave him his life, but alſo reſtored him to his forfeited

eſtate; he alſo gave back unto his wife all his plate, precious furniture, and houſhold ſtuff, that were fallen into his hands, only reſerving to himſelf one veſſel of cryſtal. Theſe were the deeds of this illuſtrious prince; whereunto his ſpeeches were alſo agreeable. For being aſked why he was thus favourable to all men, even to thoſe that were evil? "Becauſe (ſaith he) good men are won by juſtice, and the bad by clemency." And when ſome of his miniſters complained of his lenity, and ſaid it was more than became a prince, "What then (ſaid he) would you have lions and bears to reign over you? for clemency is the property of men, as cruelty is that of the wild beaſts." Nor did he ſay other than what is truth; for the greater a man is, and (as I may ſay) the more he is a man, the more prone and inclinable will he be to this virtue; which is therefore called Humanity.

ONE Guydomer, a viſcount, having found a great treaſure in the dominions of Richard the Firſt, ſurnamed Cœur de Leon, for fear of the king, fled to a town of France for his ſafeguard. Thither Richard purſued him; but the town denied him entrance: going therefore about the walls to find out the fitteſt places to aſſault it, one Bertram de Gurdon, or, as others call him, Peter Baſile ſhot at him with a poiſoned arrow from a ſtrong bow, and therewith gave him a wound in the arm (in the eye, ſaith Fuller) which, being neglected at firſt, and ſuffered to rankle, or, as others ſay, handled by an unſkilful ſurgeon, in four days brought him to his end. Finding himſelf paſt hope of recovery, he cauſed the party that had wounded him to be brought before him: who being aſked what had moved him to do this fact, anſwered, "That King Richard had killed his father, and two of his brothers, with his own hand, and therefore he would do it if it were to do again." Upon this inſolent anſwer, every one thought that the king would have adjudged him to ſome terrible puniſhment; when contrary to their expectations, in a high degree of clemency, he not only freely forgave him, but gave ſpecial charge he ſhould

be ſet at liberty, and that no man ſhould preſume to do him the leaſt hurt; commanding beſides, to give him an hundred ſhillings to bear him away.

AUGUSTUS CÆSAR, walking abroad with Diomedes his freed man, a wild boar had broken the place of his reſtraint, and ſeemed to run directly towards Auguſtus. The freed man, in whom at that time there was more of fear than of prudence, conſulting his own ſafety, took hold of the Emperor, and placed him before himſelf: yet Auguſtus never diſcovered any ſign of anger or offence at what he did. He alſo managed the commonwealth with that clemency and mercy, that when in the theatre it was recited, "*O Dominum æquum & bonum*, O gracious and good Governor!" all the people turned their eyes upon him, and gave him their applauſe.

C. JULIUS CÆSAR was not more famous for his valour in overcoming his enemies, than he was for his clemency, wherein at once he overcame both them and himſelf. Cornelius Phagita, one of the bloody emiſſaries of Sylla, in the civil diſſentions betwixt him and Marius, induſtriouſly hunted out Cæſar (as one of the Marian party) from all his lurking holes, at laſt took him, and was with difficulty perſuaded to let him eſcape at the price of two talents. When the times changed, and that it was in his power to be ſeverely revenged of this man, yet he never did him the leaſt harm, as one that could not be angry with the winds when the tempeſt was over. L. Domitius, an old and ſharp enemy of his, held Corſinium againſt him with thirty cohorts; there were alſo with him very many ſenators, knights of Rome, and the flower and ſtrength of the Pompeian party. Cæſar beſieged the town; and the ſoldiers talked of ſurrendering both the town and themſelves to Cæſar. Domitius, deſpairing of any mercy, commanded a phyſician of his to bring him a cup of poiſon. The phyſician knowing he would repent it upon the appearance of Cæſar's clemency, gave him, inſtead of poiſon, a ſoporiferous potion. The town being ſurrendered, Cæſar called all the more

honourable perſons to his camp, ſpoke civilly to them, and, having exhorted them to peaceable and quiet counſels, ſent them away in ſafety, with whatſoever was theirs. When Domitius heard of this, he repented of the poiſon he ſuppoſed he had taken: but being freed of that fear by his phyſician, he went out unto Cæſar, who gave him his life, liberty, and eſtate. In the battle of Pharſalia, as he rode to and fro, he cried, "Spare the citizens!" nor were any killed, but ſuch only as continued to make reſiſtance. After the battle, he gave leave to every man of his own ſide to ſave one of the contrary: and at laſt, by his edict, gave leave to all whom he had not yet pardoned, to return in peace to Italy, to enjoy their eſtates, honours, and commands. When he heard of the death of Pompey, which was cauſed by the villainy of others, ſo far was he from exulting, that he broke out into tears, and proſecuted his murderers with ſlaughter and blood.

LEWIS the Twelfth, the next heir to the crown of France, was eagerly perſecuted by Charles the Eighth, the then king: who, being diſpleaſed that he had no iſſue of his own, ſo far preſſed him, that at laſt he was ſhut up in priſon, with little hopes of his life; and moſt of the nobles and people, embracing the preſent times, declared themſelves againſt the unfortunate prince. But Charles dying on the ſudden, Lewis aſcended the throne, to the amazement of many, who now began to change their countenance and ſpeech, and ſought to inſinuate themſelves into the good grace and favour of the new prince. Some alſo, who had been conſtant to him in his adverſity, began now to lift up their heads high. Amongſt theſe, one with great confidence came to the king, and begged the eſtate of a citizen of Orleans, who in that ſad time had ſhewed himſelf to be one of the ſharpeſt enemies of Lewis. Here it was that the king with a royal mind, made him this reply; "Aſk ſomething elſe of me, and I will ſhew that I have reſpect unto your merits; but of this ſay no more; for the King of France doth not concern himſelf with the injuries of the Duke of Orleans:" this

was his title before he came to the crown. He declared that he would have the ſame counſellors and guards as the dead king had, in the ſame honour, and with the ſame ſalaries.

Induſtry.

SENTIMENTS.

Seeſt thou a man diligent in his buſineſs, he ſhall ſtand before kings, he ſhall not ſtand before mean men.

A MAN who gives his children an habit of induſtry, provides for them better than by giving them a ſtock of money.

Induſtry accompliſhes things that to the idle and indolent appear impoſſibilities.

The active do commonly more than they are obliged to do; the indolent do leſs.

The man who with induſtry and diligence fills up the duties of his ſtation, is like the clear river, which refines as it flows, and gladdens and fertilizes every land through which it glides.

To ſtrive with difficulties, and to conquer them, is the higheſt human felicity—the next is to ſtrive, and deſerve to conquer.

No man can be happy in total idleneſs. He that ſhould be condemned to lie torpid and motionleſs, would fly for recreation to the mines and gallies.

The hand of the diligent maketh rich; but the ſoul of the ſluggard deſireth and hath nothing.

The bread gained by induſtry is the ſweeteſt, becauſe it is eaten with ſatisfaction.

EXAMPLES.

THE Court of the Areopagites was the moſt honourable in the city of Athens. In this ſolemn audi-

ence it was moſt diligently inquired, What manner of life each Athenian led; what kind of income or revenue he enjoyed; and by what means it was that he maintained himſelf and family. They were taught to follow ſome honeſt courſe of life, as knowing they were to give a public account thereof: and if any man was convicted of idleneſs, or a reproachful way of life, he had a brand of infamy fixed upon him, or elſe was driven out of the city, as an unprofitable and pernicious member. By this exemplary procedure they put ſloth and indolence out of countenance, and filled their commonwealth with examples of every kind of induſtry, without fear of incurring the danger of a public accuſation. Had we theſe Areopagites among us (ſays one) how many idle fellows, who now live by plunder, by ſharping young gentlemen at play, or by ſetting and drawing in apprentices to rob their maſters, would be obliged to lay by the ſword they have impudently aſſumed, together with the title of Gentlemen, and return to the honeſt trades to which they were brought up, or at leaſt be ſome other way made uſeful to the public! In ſhort, what an alteration ſhould we find for the better, did we follow the wiſdom of theſe ancients, in enacting and enforcing laws againſt idleneſs, which ſhould make every man give an account of his time, and be anſwerable for his way of life.

AT Athens there were two poor young men, Menedemes and Aſclepiades, who were greatly addicted to the ſtudy of philoſophy. They had no viſible means of ſupport; yet kept up their plight and colour, looked hale, well, and in good condition. The judges had information given them of the retired life of theſe two, and of their neither having any thing to live on, nor apparently doing any thing to maintain themſelves: conſequently, as they could not live without ſuſtenance, it was inferred that they muſt have ſome clandeſtine means of ſubſiſting. Upon this ground of information the young men were ſummoned before the judges, and ordered to anſwer to the charge. One of the ac-

cuſed, after ſaying that little credit was given to what a man could urge in his own defence (it being natural to believe that every criminal will either deny or extenuate the crimes he is charged with) and adding that the teſtimony of a diſintereſted perſon was not liable to ſuſpicion, deſired that a certain baker, whom he named, might be ſummoned, and anſwer for them. Accordingly the baker, being come, declared that the young men under examination took it by turns to grind his corn every night; and that for the night's work he every morning paid the young man who ground at the hand-mill a drachma, that is about a groat. The judges, ſurprized at their abſtinence and induſtry, ordered, as a reward of their virtue, that 200 drachmas ſhould be paid them out of the public money.

THAT famous diſturber and ſcourge of mankind, Charles the Twelfth of Sweden, uſed to ſay, "That by reſolution and perſeverance a man might do every thing." Now though we may not entirely agree with his majeſty, ſo far at leaſt we may venture to obſerve, "That every man may, by unremitting application and endeavours, do much more than at the firſt ſetting out he thought it poſſible that he ever could do:" "they can conquer who believe they can."

THOSE who have ſearched into human nature remark, That nothing ſo much ſhews the nobleneſs of the ſoul, as that its felicity conſiſts in action. I have heard of a gentleman who was under cloſe confinement in the Baſtile ſeven years; during which time he amuſed himſelf in ſcattering a few ſmall pins about his chamber, gathering them up again, and placing them in different figures on the arm of a great chair. He often told his friends afterwards, that unleſs he had found out this piece of exerciſe, he verily believed he ſhould have loſt his ſenſes.

SIR William Temple, in his Heads for an Eſſay on the different conditions of life and fortune, pleaſantly tells us of "an old man near the Hague, who (ſays he) ſerved my houſe from his dairy, and grew ſo rich, that he gave it over, bought a houſe, and furniſhed it, at

the Hague, reſolving to live at eaſe the reſt of his life; but at length grew ſo weary of being idle, that he ſold it, and returned again to his dairy."

"LOVE labour (cried a philoſopher,) if you do not want it for food, you may for phyſic." He is idle that might be better employed. The idle man is more perplexed what to do, than the induſtrious in doing what he ought. Action keeps the ſoul in conſtant health; but idleneſs corrupts and ruſts the mind: for a man of great abilities may, by negligence and idleneſs, become ſo mean and deſpicable, as to be an incumbrance to ſociety, and a burden to himſelf. "There are but very few (ſays Mr. Addiſon) who know how to be idle and innocent." By doing nothing we learn not only to do ill, but to ſuffer it too; and he that follows recreations inſtead of his buſineſs, ſhall in a little time have no buſineſs to follow.

DEMOSTHENES is an immortal inſtance of the nobleſt perſeverance—the only virtue that is crowned. He was extremely affected with the honours which he ſaw paid to the orator Calliſtratus; and ſtill more with the ſupreme power of eloquence over the minds of men; and, not being able to reſiſt its charms, he gave himſelf wholly up to it; from henceforth renounced all other ſtudies and pleaſures; and during the continuance of Calliſtratus at Athens, he never quitted him, but made all the improvement he could from his precepts. The firſt eſſay of his eloquence was againſt his guardians; whom he obliged to refund a part of his fortune. Encouraged by this event, he ventured to ſpeak before the people, but with very ill ſucceſs. He had a weak voice, a thick way of ſpeaking, and a very ſhort breath; notwithſtanding which, his periods were ſo long, that he was often obliged to ſtop in the midſt of them for reſpiration. This occaſioned his being hiſſed by the whole audience. As he withdrew, hanging down his head, and in the utmoſt confuſion, Satyrus, one of the moſt excellent actors of thoſe times, who was his friend, met him; and having learnt from himſelf the cauſe of his being ſo much de-

jected, aſſured him, That the evil was not without remedy, and that his caſe was not ſo deſperate as he imagined. He deſired him to repeat ſome of the verſes of Sophocles and Euripides to him; which he did. Satyrus ſpoke them after him; and gave them ſuch graces, by the tone, geſture, and ſpirit with which he pronounced them, that Demoſthenes himſelf found them quite different from what they were in his own manner of ſpeaking. He perceived plainly what he wanted, and applied himſelf ſtrenuouſly to the acquiring of it. His efforts to correct his natural defect of utterance, and to perfect himſelf in pronunciation, ſeem almoſt incredible; and prove (as Cicero remarks) that an induſtrious perſeverance can ſurmount almoſt all things. He ſtammered to ſuch a degree, that he could not pronounce ſome letters: among others, that with which the name of "Rhetoric," the art he ſtudied begins: he was alſo ſhort-breathed, as abovementioned. Theſe obſtacles he overcame at length, by putting ſmall pebbles into his mouth, pronouncing ſeveral verſes in that manner without interruption; and accompanying it with walking, or going up ſteep and difficult places; ſo that at laſt no letter made him heſitate; and his breath held out through the longeſt periods. He went alſo to the ſea ſide; and whilſt the waves were in the moſt violent agitation, he pronounced harangues, both to ſtrengthen his voice, and to accuſtom himſelf, by the confuſed noiſe of the waters, to the roar of the people, and the tumultuous cries of public aſſemblies. Demoſthenes took no leſs care of his action than of his voice. He had a large looking-glaſs in his houſe, which ſerved to teach him geſture, and at which he uſed to declaim before he ſpoke in public. To correct a fault which he had contracted by an ill habit of ſhrugging up his ſhoulders, he practiſed ſtanding upright in a very narrow pulpit, or roſtrum, over which hung an halberd in ſuch a manner, that if, in the heat of action, that motion eſcaped him, the point of the weapon might ſerve at the ſame time to admoniſh and correct him. His application to

ſtudy was no leſs ſurpriſing. To be the more removed from noiſe, and leſs ſubject to diſtraction, he ſhut himſelf up in a ſmall room under ground, ſometimes for months together; and there it was, by the light of his lamp, that he compoſed thoſe admirable orations which were ſaid, by thoſe who envied him, to "ſmell of the oil;" to imply, that they were too elaborate. Demoſthenes heard them; and only told them, in reply, "It is plain that yours did not coſt you ſo much trouble." He roſe conſtantly very early in the morning; and uſed to ſay, that he was ſorry when any workman was at his buſineſs before him. We may further judge of his extraordinary efforts to acquire excellence of every kind, from the pains he took in copying Thucydides's Hiſtory eight times with his own hand, in order to render the ſtyle of that great man familiar to him. And his labour was well beſtowed; for it was by theſe means that he carried the art of declaiming to the higheſt degree of perfection of which it was capable; whence it is plain he well knew its value and importance. When he was aſked, three ſeveral times, which quality he thought moſt neceſſary in an orator, he gave no other anſwer than, "Pronunciation." Inſinuating thereby that qualification to be the only one of which the want could leaſt be concealed, and which was moſt capable of concealing other defects; and that pronunciation alone could give conſiderable weight even to an indifferent orator; when without it the moſt excellent could not hope for much ſucceſs. As to Demoſthenes, Cicero tells us, that his ſucceſs was ſo great, that all Greece came in crowds to Athens to hear him ſpeak; and he adds, that merit ſo great as his could not but have that effect.

VARIA SERVILIUS, deſcended of a Prætorian family, was remarkable for nothing but ſloth and indolence; in which he grew old and odious; inſomuch, that it was commonly ſaid, by ſuch as paſſed his houſe, "Hic Varia ſitus eſt;" "Here lies Varia," ſpeaking of him as of a perſon not only dead, but buried to all intents and purpoſes of rational exiſtence.

DIONYSIUS the elder being aſked if he was at leiſure, and had nothing of buſineſs to do; "The gods forbid (cried he) that ever it ſhould be ſo with me; for a bow, they ſay, will break, if it be overbent; but the mind, if it be overſlack."

ABOUT fifty years ago the ſmall territory of Cancar, known in the maritime charts under the name of Ponthiamas, was wholly uncultivated, and almoſt deſtitute of inhabitants. A Chineſe merchant, commander of a veſſel, which he employed in commerce, frequented theſe coaſts. Being a man of that intelligent, reflective genius which ſo characteriſtically marks his nation, he could not, without pain, behold immenſe tracts of ground condemned to ſterility, though naturally more fertile than thoſe which formed the riches of his own country. He conſtructed therefore a plan for their improvement. With this view, having firſt of all hired a number of Labourers, ſome Chineſe, others from the neighbouring nations, he with great addreſs inſinuated himſelf into the favour of the moſt powerful princes; who, for a certain ſubſidy, aſſigned him a guard for his protection. In the courſe of his voyage to Batavia and the Philippine Iſlands, he borrowed from the Europeans their moſt uſeful diſcoveries and improvements, particularly the art of fortification and defence: with regard to internal police, he gave the preference to the Chineſe. The profits of his commerce ſoon enabled him to raiſe ramparts, ſink ditches, and provide artillery. Theſe preliminary precautions ſecured him a *coup de main*, and protected him from the enterprizes of the ſurrounding nations. He diſtributed the lands to his labourers, without the leaſt reſervation of any of thoſe duties or taxes known by the names of ſervices, or fines of alienation; duties which, by allowing no real property, become the moſt fatal ſcourge to agriculture, and ſuggeſt an idea which revolts againſt the common ſenſe of every wiſe nation. He provided his coloniſts at the ſame time with all ſorts of inſtruments proper for the labour and improvement of their grounds. In forming a labouring and commercial

people, he thought that no laws ought to be enacted but thoſe which Nature has eſtabliſhed for the human race in every climate: he made thoſe laws reſpected by obſerving them firſt himſelf, and exhibiting an example of ſimplicity, induſtry, frugality, humanity, and good faith. He formed therefore no ſyſtem of laws;—but he did more: he eſtabliſhed morals. His territories ſoon became the country of every induſtrious man who wiſhed to ſettle there. His port was open to all nations; the woods were cleared; the grounds judiciouſly laboured, and ſown with rice; canals cut from the rivers watered their fields; and plentiful harveſts, after ſupplying them with ſubſiſtence, furniſhed an object of extenſive commerce. The barbarians of the neighbourhood, amazed to ſee abundance ſo ſuddenly ſucceed to ſterility, flocked for ſubſiſtence to the magazine of Ponthiamas; whoſe dominions at this day are conſidered as the moſt plentiful granary of that part of Aſia; the Malais, the Cochin-Chineſe, the Siameſe, whoſe countries are naturally ſo fertile, conſidering this little territory as the moſt certain reſource againſt famine.

AS the great King Artaxerxes was travelling through the wide realms of Perſia, a certain man, named Miſes, preſented him with a pomegranate of a wonderful bigneſs; which the king admiring, demanded out of what paradiſe he had gotten it; he anſwered that he had gathered it from his own garden and cultivation. The king was exceedingly pleaſed with the preſent; and, gracing him with royal gifts in return, ſwore by the ſun, "That the ſame man, with like diligence and care, might as well of a little city make a great one."

A GENTLEMAN in Surry had a farm worth 200l. per annum, which he kept in his own hands; but running out every year, he was neceſſitated to ſell half of it to pay his debts, and let the reſt to a farmer for one-and-twenty years. Before the term was expired, the farmer one day, bringing his rent, aſked him if he would ſell his land. "Why (ſaid the gentleman) will you buy it?" "Yes, if it pleaſe you," ſaid the farmer.

"How! (returned he) that's ſtrange! Tell me how this comes to paſs, that I could not live upon twice as much, being my own; and you, upon the half, though you have paid rent for it, are able to buy it?"—"O Sir (ſaid the farmer) but two words made the difference: You ſaid, Go; and I ſaid, Come."—"What's the meaning of that?" ſays the gentleman.—"Why, Sir, (replied the other) you lay in bed, or took your pleaſure, and ſent others about your buſineſs; and I roſe betimes, and ſaw my buſineſs done myſelf."

Ingratitude.

SENTIMENTS.

"He that's ungrateful has no fault but one;
All other crimes may paſs for virtues in him."

THOSE who return evil for good, and repay kindneſs and aſſiſtance with hatred or neglect, are corrupted beyond the common degrees of wickedneſs; nor will he who has once been clearly detected in acts of injury to his benefactor deſerve to be numbered among ſocial beings; he tends to deſtroy confidence, to intercept ſympathy, and to blunt the generous intentions of the benevolent to more grateful objects.

To the grateful every favour becomes double; the ungrateful loſe the ſingle through the pain of a return.

He who complains of favours withheld, will be ungrateful when they are beſtowed.

You may ſooner expect a favour from him who has already done you one, than from him to whom you have done it.

Too great hurry in repaying an obligation is a ſpecies of ingratitude.

The ungrateful rejoice but once in the favours they receive; the grateful, always.

The ungrateful dares accept a benefit from none; dares beſtow it upon none.

EXAMPLES.

CICERO flying for his life, was purſued by Herennius, and Popilius Lena. This latter, at the requeſt of M. Cælius, he defended with equal care and eloquence, and from an hazardous and doubtful cauſe ſent him home in ſafety. This Popilius afterwards (not provoked by Cicero in word or deed) of his own accord, aſked Antonius to be ſent after Cicero, then proſcribed, to kill him. Having obtained licence for this deteſtable employment, with great joy he ſpeeded to Cajeta, and there commands that perſon to ſtretch out his throat who was (not to mention his dignity) the author of his ſafety, and deſerved the moſt grateful returns from him. Yet he did with great unconcernedneſs cut off the head of Roman eloquence, and the renowned right hand of peace. With that burden he returned to the city; nor, while he was ſo laden, did it ever come into his thoughts, that he carried in his arms that head which had heretofore pleaded for the ſafety of his.

PARMENIO had ſerved, with great fidelity Philip the father of Alexander, as well as himſelf, for whom he had firſt opened the way into Aſia. He had depreſſed Attalus the king's enemy; he had always, and in all hazards, the leading of the king's van guard: he was no leſs prudent in council, than fortunate in all attempts: a man beloved of the men of war; and, to ſay the truth, that had made the purchaſe for the king of the empire of the Eaſt, and of all the glory and fame he had. After he had loſt two of his ſons in the king's wars, Hector and Nicanor, and another in torment upon ſuſpicion of treaſon, this great Parmenio Alexander reſolved to deprive of life by the hands of murderers, without ſo much as acquainting him with the cauſe: and would chooſe out no other to expedite this unworthy buſineſs but the greateſt of Parmenio's friends, which was Polydamus, whom he truſtedmoſt and loved beſt, and would always have to ſtand

at his ſide in every fight. He and Cleander diſpatched this great man as he was reading the king's letter in his garden in Media. So fell Parmenio, who had performed many notable things without the king; but the king without him did never effect any thing worthy of praiſe.

PHILIP, king of Macedon, had ſent one of his court to ſea, to diſpatch ſomething he had given him in command—A ſtorm came, and he was ſhipwrecked; but ſaved by one that lived there about the ſhore, in a little boat, wherein he was taken up. He was brought to his farm, and there entertained with all civility and humanity, and at thirty days end diſmiſſed by him, and furniſhed with ſomewhat to bear his charges. At his return he tells the king of his wreck and dangers; but nothing of the benefits he had received. The king told him, he would not be unmindful of his fidelity and dangers undergone in his behalf. He, taking the occaſion, told the king he had obſerved a little farm on the ſhore, and beſought him he would beſtow that on him, as a monument of his eſcape, and reward of his ſervice. The king orders Pauſanius, the governor, to aſſign him the farm to be poſſeſſed by him. The poor man, being thus turned out, applied himſelf to the king, told him what humanity he had treated the courtier with, and what ungrateful injury he had returned him in lieu of it. The king, upon hearing of the cauſe, in great anger commanded the courtier preſently to be ſeized, and to be branded in the forehead with theſe letters, *Hoſpes ingratus*, "The ungrateful gueſt," reſtoring the farm to its proper owner.

WHEN the enmity broke out between Cæſar and Pompey, Marcellinus a ſenator (and one of them whom Pompey had raiſed) eſtranged himſelf ſo far from his party unto that of Cæſar's, that he ſpake many things in the ſenate againſt Pompey: who thus took him up: "Art thou not aſhamed, Marcellinus, to ſpeak evil of him through whoſe bounty of a mute thou art become eloquent; and, of one half-ſtarved, art brought to ſuch plenty, as that thou art not able to forbear vomiting?"

Notably taxing his ingratitude, who had attained to all his dignity, authority, and eloquence, through his favour, and yet abused them all against him.

HENRY KEEBLE, Lord Mayor of London, 1511, besides other benefactions in his life-time, rebuilt Aldermary Church, which was run to ruin, and bequeathed at his death one thousand pounds for the finishing of it: yet, within sixty years after, his bones were unkindly, nay inhumanly, cast out of the vault wherein they were buried, and his monument plucked down, for some wealthy person of the then present times to be buried therein."

ANAXAGORUS was of singular use to Pericles, the Athenian, in the government of the commonwealth; but being now burdened with old age, and neglected by Pericles, who was intent upon public affairs, he determined, by obstinate fasting, to make an end of himself. When this was told to Pericles, he ran to the Philosopher's house, and with prayers and tears sought to withdraw him from his purpose, entreating him to live for his sake, if he refused to do it for his own. The old man, being now ready to expire, "O Pericles! (said he) such as have need of the lamp use to pour in oil:" upbraiding him with the neglect of his friend, who had been of such advantage to him.

BELISARIUS was General of all the forces under Emperor Justinian the First, a man of rare valour and virtue: he had overthrown the Persians, Goths, and Vandals; had taken the kings of these people in war, and sent them prisoners to his master; he had recovered Sicilia, Africa, and the greater part of Italy. He had done all this with a small number of soldiers, and less cost: he restored military discipline by his authority, when lost; he was allied to Justinian himself; and a man of that uncorrupted fidelity, that though he was offered the kingdom of Italy he refused it. This great man, upon some jealousy and groundless suspicion, was seized upon, his eyes put out, all his house rifled, his estate confiscated, and himself reduced to that miserable state and condition, as to go up and

down in the common road with this form of begging: "Give one half-penny to poor Beliſarius, whom virtue raiſed, and envy hath overthrown."

TOPAL OSMAN, who had received his education in the Seraglio, being, in the year 1698, about the age of twenty five, was ſent with the Sultan's orders to the Baſhaw of Cairo. He travelled by land to Said; and being afraid of the Arabs, who rove about plundering paſſengers and caravans, he embarked on board a Turkiſh veſſel bound to Damietta, a city on the Nile. In this ſhort paſſage they were attacked by a Spaniſh privateer, and a bloody action enſued. Topal Oſman gave here the firſt proofs of that intrepidity by which he was ſo often ſignalized afterwards. The crew, animated by his example, fought with great bravery; but ſuperior numbers at laſt prevailed, and Oſman was taken priſoner, after being dangerouſly wounded in the arm and thigh.

Oſman's gallantry induced the Spaniſh captain to pay him particular regard: but his wounds were ſtill in a bad way when he was carried to Malta, where the privateer went to refit. The wound in his thigh was the moſt dangerous; and he was lame of it ever after; for which he had the name of *Topal*, or cripple.

At that time Vincent Arnaud, a native of Marſeilles, was commander of the port at Malta; who, as his buſineſs required, went on board the privateer ſo ſoon as ſhe came to anchor. Oſman no ſooner ſaw Arnaud, than he ſaid to him, "Can you do a generous and gallant action? Ranſom me; and take my word you ſhall loſe nothing by it." Such a requeſt from a ſlave in chains was uncommon; but the manner in which it was delivered made an impreſſion upon the Frenchman; who turning to the captain of the privateer, aſked what he demanded for the ranſom. He anſwered, 1000 ſequins (near 500l.) Arnaud, turning to the Turk, ſaid, "I know nothing of you; and would you have me riſk 1000 ſequins on your bare word?" "Each of us act in this (replied the Turk) with conſiſtency. I am in chains; and therefore try

every method to recover my liberty; and you may have reaſon to diſtruſt the word of a ſtranger. I have nothing at preſent but my bare word to give you; nor do I pretend to aſſign any reaſon why you ſhould truſt to it. I can only ſay, that if you incline to act a generous part, you ſhall have no reaſon to repent." The commander, upon this, went to make his report to the Grand Maſter, Don Perellos. The air with which Oſman delivered himſelf wrought ſo upon Arnaud, that he returned immediately on board the Spaniſh veſſel, and agreed with the captain for 600 ſequins, which he paid, as the price of Oſman's liberty. He put him on board a veſſel of his own, and provided him a ſurgeon, with every thing neceſſary for his entertainment and cure.

Oſman had mentioned to his benefactor, that he might write to Conſtantinople for the money he had advanced; but, finding himſelf in the hands of a man who had truſted ſo much to his honour, he was aſhamed to aſk another favour; which was, to leave the payment of the ranſom entirely to him. Arnaud diſcerned, that in ſuch a caſe things were not to be done by halves. He agreed to the propoſal with a good grace; and ſhewed him every other mark of generoſity and friendſhip. Accordingly, Oſman, ſo ſoon as he was in a condition, ſet out again upon his voyage.

The French colours now protected him from the privateers. In a ſhort time he reached Damietta, and ſailed up the Nile to Cairo. No ſooner was he there, than he delivered 1000 ſequins to the maſter of the veſſel, to be paid to his benefactor Arnaud, together with ſome rich furs; and he gave to the maſter himſelf 500 crowns as a preſent. He executed the orders of the Sultan his maſter with the Baſhaw of Cairo; and ſetting out for Conſtantinople, was the firſt who brought the news of his ſlavery.

The favour received from Arnaud in ſuch circumſtances, made an impreſſion upon a generous mind too deep ever to be eradicated. During the whole courſe of his life he did not ceaſe, by letters and other acknowledgments, to teſtify his gratitude.

I 1715 war was declared between the Venetians and Turks. The Grand Vizir, who had projected the invaſion of Morea, aſſembled the Ottoman army near the iſthmus of Corinth, the only paſs by which this peninſula can be attacked by land. Topal Oſman was charged with the command to force the paſs; which he not only executed ſucceſsfully, but afterwards took the city of Corinth by aſſault. For this ſervice he was rewarded by being made a Baſhaw of two tails. The next year he ſerved as lieutenant-general under the Grand Vizir at the ſiege of Corfu; which the Turks were obliged to abandon. Oſman ſtaid three days before the place, to ſecure and conduct the retreat of the Ottoman troops.

In 1728 he was appointed Seraſkier (General-in-chief) and had the command of the army in the Morea. When the conſuls of the different nations came to pay their reſpects to him, in this quality, he diſtinguiſhed the French by peculiar marks of kindneſs and protection. "Inform Vincent Arnaud (ſays he) that I am the fonder of my new dignity as it enables me to ſerve him. Let me have his ſon in pledge of our friendſhip, and I will charge myſelf with making his fortune. Accordingly Arnaud's ſon went into the Morea; and the Seraſkier not only made him preſents, but granted him priyileges and advantages in trade, which ſoon put him in a way of acquiring an eſtate.

Topal Oſman's parts and abilities ſoon raiſed him to a greater command. He was made a Baſhaw of three tails, and beglerberg of Romania, one of the greateſt governments in the empire, and of the greateſt importance by its vicinity to Hungary.

His reſidence during his government was at Nyſſa. In the year 1727 Vincent Arnaud and his ſon waited upon him there, and were received with the utmoſt tenderneſs. Laying aſide the Baſhaw and governor, he embraced them, cauſed them to be ſerved with ſherbet and perfumes, and made them ſit upon the ſame ſofa with himſelf; an honour, but rarely beſtowed by a Baſhaw of the firſt order, and hardly ever to a Chriſ-

tian. After theſe marks of diſtinction, he ſent them away loaded with preſents.

In the great revolution which happened at Conſtantinople, anno 1730, the Grand Vizir Ibrahim periſhed. The times were ſo tumultuary, that one and the ſame year had ſeen no fewer than three ſucceſſive Vizirs. In September 1731 Topal Oſman was called from his government to fill this place; which, being the higheſt in the Ottoman empire, and perhaps the higheſt that any ſubject in the world enjoys, is always dangerous, and was then greatly ſo. He no ſooner arrived at Conſtantinople, to take poſſeſſion of his new dignity, than he deſired the French ambaſſador to inform his old benefactor of his advancement; and that he ſhould haſten to Conſtantinople, while things remained in the preſent ſituation; adding, that a Grand Vizir ſeldom kept long in his ſtation.

In the month of January 1732, Arnaud, with his ſon, arrived at Conſtantinople from Malta, bringing with him variety of preſents, and twelve Turks whom he had ranſomed from ſlavery. Theſe, by command of the Vizir, were ranged in order before him. Vincent Arnaud, now ſeventy-two years of age, with his ſon, were brought before Topal Oſman, Grand Vizir of the Ottoman empire. He received them in the preſence of the great officers of ſtate with the utmoſt marks of affection. Then turning to thoſe about him, and pointing to the ranſomed Turks, "Behold (ſays he) theſe your brethren, now enjoying the ſweets of liberty, after having groaned in ſlavery: this Frenchman is their deliverer. I was myſelf a ſlave, loaded with chains, ſtreaming in blood, and covered with wounds: this is the man who redeemed and ſaved me; this is my maſter and benefactor: to him I am indebted for life, liberty, fortune, and every thing I enjoy. Without knowing me, he paid for me a large ranſom, ſent me away upon my bare word, and gave me a ſhip to carry me. Where is ever a Muſſulman capable of ſuch generoſity?"

While Oſman was ſpeaking, all eyes were fixed upon Arnaud, who held the Grand Vizir's hands cloſely locked between his own. The Vizir then aſked both father and ſon many queſtions concerning their ſituation and fortune, heard their anſwers with kindneſs and attention, and then ended with an Arabic ſentence, ALLAH KERIM (the providence of God is great.) He made before them the diſtribution of the preſents they had brought; the greateſt part of which he ſent to the Sultan, the Sultana mother, and the Kiſler Aga (chief of the black eunuchs.) Upon which the two Frenchmen made their obeiſance and retired.

After this ceremony was over, the ſon of the Grand Vizir took them to his apartments, where he treated them with great kindneſs. Some time before they left Conſtantinople, they had a conference in private with the Vizir, who diveſted himſelf of all ſtate and ceremony. He let them underſtand, that the nature of his ſituation would not permit him to do as he deſired, ſince a miniſter ever appears in the eyes of many to do nothing without a view to his own particular intereſt; adding, that a Baſhaw was lord and maſter of his own province; but that the Grand Vizir at Conſtantinople had a maſter greater than himſelf.

He cauſed them to be amply paid for the ranſom of the Turks, and likewiſe procured them payment of a debt which they looked on as deſperate. He alſo made them large preſents in money, and gave them an order for taking a loading of corn at Salonica; which was likely to be very profitable, as the exportation of corn from that part had been for a long time prohibited.

As his gratitude was without bounds, his liberality was the ſame. His behaviour to his benefactor demonſtrated that greatneſs of ſoul which diſplayed itſelf in every action of his life. And this behaviour muſt appear the more generous, when it is conſidered what contempt and averſion the prejudices of education create in a Turk againſt Chriſtians.

Impurity.

SENTIMENTS.

She hath caſt down many wounded: yea many ſtrong men have been ſlain by her.—Her houſe is the way to hell, going down to the chambers of death.

CICERO ſays, "that there is not a more pernicious evil to man than the luſt of ſenſual pleaſure; the fertile ſource of every deteſtable crime, and the peculiar enemy of the divine and immortal ſoul."

If ſenſuality is pleaſure, beaſts are happier than men.

He that liveth in pleaſure is dead while he liveth.

Senſual pleaſures enervate the ſoul, make fools of the wiſe, and cowards of the brave; a libertine life is not a life of liberty.

With aſſiduity and impudence men of all ages commence admirers; and it is not uncommon to hear one ſwear that he is expiring for love, when all the world could perceive they are dying of old age. Can any thing be more infamous, or degrading to human nature?

The libertine, or ſenſualiſt, is one of the loweſt characters. To obtain his ends, he muſt become a liar, a reprobate, and, in ſhort, a villain, that often breaks all the commands of God before he can ruin the object he is in purſuit of. He does not ruſh to deſtruction alone, but, like his great original, drags others along with him to perdition.

Indulge not deſire at the expence of the ſlighteſt article of virtue; paſs once its limits, and you fall headlong into vice.

EXAMPLES.

IT has been remarked of Auguſtus Cæſar, that chaſtity was by no means his virtue; but if he caſt his eye on a beautiful woman, though her huſband were of the firſt quality in Rome, he would immediately

ſend his officers to bring her to him, either by fair means or by force. The philoſopher Athenodorus, who had formerly been preceptor to Tiberius, and was very intimate with Auguſtus, took the following method to reform this vice of the great man. For, when the emperor one day had ſent a letter for a certain noble lady, of the houſe of the Camilli, the philoſopher, fearing ſome diſaſter might enſue (her family being very popular, and highly reſpected at Rome) went before to the lady's palace; and acquainting the parties concerned with it, the huſband, boiling with rage, threatened to ſtab the meſſengers of the emperor when they came. The prudent philoſopher, however, appeaſed his reſentment, and only deſired a ſuit of the lady's apparel, which was granted him. He then put it on, and, hiding his ſword under his robes, entered the litter, perſonating the lady. The meſſenger knew no other, and carried him inſtantly to the emperor's apartment; who, heightened with deſire, made haſte to open the litter himſelf: when Athenodorus, ſuddenly drawing his ſword, leaped forth upon him, ſaying, "Thus mighteſt thou have been murdered. Wilt thou never leave a vice attended ſo evidently with much danger? Jealouſy and rage might have armed an huſband, or ſubſtituted an aſſaſſin thus diſguiſed, inſtead of thy faithful friend; who might have laid hold of this opportunity to deprive the republic of ſo gracious a prince.—But I have taken care of thy life; do thou henceforth take warning. The emperor, equally frightened and ſurprized, teſtified himſelf pleaſed with the philoſopher's ſtratagem; gave him ten talents of gold, thanking him for ſo ſeaſonable a correction; and it is ſaid, that from that time he began to reſtrain his unlawful pleaſures, and cultivate a life more decent, and ſuitable to his exalted character.

A YOUNG Italian nobleman fell in love with a ducheſs of ſingular beauty, but knew not how to make her ſenſible of it; at length chance gave him an opportunity beyond his expectation. One evening, as he returned from hawking, he paſſed through the fields

of the lady in queſtion, bordering on the palace. The duke her huſband and ſhe were walking together as the young lord came by. The duke, ſeeing his train, and what game they had been purſuing, aſked him ſome queſtions concerning their ſport, and, being of an hoſpitable diſpoſition, invited him into his palace to partake of a collation. He accepted the offer; and here commenced an acquaintance, which in time made way for an aſſignation between the ducheſs and him. Accordingly he was let into the gardens one night, and conducted privately to her chamber, where ſhe was before-hand ready to receive him. After ſome compliments, "My lord (ſaid the ducheſs) you are obliged to my huſband for this favour; who, as ſoon as you were gone from our houſe, the firſt time we ſaw you, gave you ſuch commendations as made me conceive an immediate paſſion for you."—"And is it true, madam? (replied the young nobleman in aſtoniſhment) then far be it from me to be ſo ungrateful to my friend." With that he reſumed his garments which he had begun to throw by, and inſtantly took his leave.

WHEN a young fellow who was juſt come from the play of Cleomenes, or the Spartan Hero, told Mr. Dryden, the author, in raillery againſt the continency of his principal character, "If I had been alone with a lady, I ſhould not have paſſed my time like your Spartan"—"That may be (anſwered the bard with a very grave face;) but, give me leave to tell you, Sir, you are no hero."

BUT, of all the inſtances we can meet with, in reading or in life, where ſhall we find one ſo generous and honeſt, ſo noble and divine, as that of Joſeph in holy writ? When his maſter had entruſted him ſo unreſervedly, that (to ſpeak in the emphatical manner of the ſcripture) "He knew not aught he had, ſave the bread which he did eat," the amiable youth was ſo unhappy as to appear irreſiſtably beautiful to his miſtreſs: but when this ſhameleſs woman proceeds to ſolicit him, how gallant, how glorious is his anſwer! "Behold, my maſter wotteth not what is with me in

the houſe, and he hath committed all that he hath to my hand: there is none greater in this houſe than I, neither hath he kept back any thing from me, but thee, becauſe thou art his wife. How then can I do this great wickedneſs, and ſin againſt God?" The ſame arguments which a baſe mind would have made to itſelf for perpetrating the evil, namely, free truſt, full power, and immediate temptation, were, to this brave, this gallant man, the greateſt motives for his forbearing it. He could do it with impunity from man; but he could not affront and preſumptuouſly offend a juſt, an holy, and an avenging God.

IT is ſurely matter of wonder, that theſe deſtroyers of innocence, though dead to all the higher ſentiments of virtue and honour, are not reſtrained by compaſſion and humanity. To bring ſorrow, confuſion, and infamy into a family; to wound the heart of a tender parent, and ſtain the life of a poor deluded young woman with a diſhonour which can never be wiped off, are circumſtances, one would think, ſufficient to check the moſt violent paſſion, in a heart which has the leaſt tincture of pity and good-nature. To enforce theſe general reflections, we add the following anecdote, taken from a French author, and which refers to the Chevalier Bayard, a man of great valour, high reputation, and diſtinguiſhed among his cotemporaries by the appellation of, "The Knight without fear, and without reproach." Our knight, ſays he, was pretty much addicted to that moſt faſhionable of all faults. One morning, as he was dreſſing, he ordered his lacquey to bring him home in the evening ſome other victim of lawleſs paſſion. The fellow, wiſe and prompt to do evil, had, it ſeems, for ſome time addreſſed himſelf to an old gentlewoman of decayed fortune, who had a young maiden to her daughter, of very great beauty, and not yet ſixteen years of age. The mother's extreme poverty, and the inſinuations of this artful pander concerning the ſoft diſpoſition and generoſity of his maſter, made her at length conſent to deliver up her daughter. But many were the intreaties and re-

preſentations of the mother, to gain her child's conſent to an action which ſhe ſaid ſhe abhorred, even while ſhe exhorted her to it. "But, my child (ſays ſhe) can you ſee your mother die for hunger?" The virgin argued no longer, but, burſting into tears, declared ſhe would go any where. The lacquey conveyed her with great obſequiouſneſs and ſecrecy to his maſter's lodgings, and placed her in a commodious apartment till he came home. The knight, at his return, was met by his lacquey (with that ſaucy familiarity which vice never fails to inſpire between ranks, however unequal) who told him with a diabolical exultation, "She is as handſome as an angel, but the fool has wept till her eyes are ſwelled and bloated; for ſhe is a maiden, and a gentlewoman." With that he conducted his maſter to the room where ſhe was, and retired. The knight, when he ſaw her bathed in tears, ſaid, in ſome ſurprize, "Don't you know, young woman, why you was brought hither?" The unhappy maid inſtantly fell on her knees, and, with many interruptions of ſighs and tears, ſaid to him, "Yes, Sir, too well, alas! I know why I am brought hither: my mother, to get bread for her and myſelf, has ſent me: but would it might pleaſe heaven I could die, before I am added to the number of thoſe miſerable wretches who live without honour!" With this reflection, ſhe wept anew, and beat her boſom. The knight, ſtepping from her, ſaid, "I am not ſo abandoned as to hurt your innocence againſt your will." The novelty of the accident ſurprized him into virtue, and, covering the young maid with a cloak, he led her to a relation's houſe, to whoſe care he recommended her for that night. The next morning he ſent for her mother, and aſked her if her daughter was the virtuous creature ſhe ſo amiably appeared to be; the mother aſſured him of her ſpotleſs purity, till at leaſt the late period, when ſhe delivered her up to his ſervant. "And are you not then (cried the knight) a wicked woman, to contrive the debauchery of your own child!" She held down her face with fear and ſhame, and, in her confuſion,

uttered ſome broken words concerning her poverty. "Far be it (ſaid the Chevalier) that you ſhould relieve yourſelf from want by a much greater evil! Your daughter is a fine young creature: do you know of none that ever ſpoke of her for a wife?" The mother anſwered, "There is an honeſt man in our neighbourhood that loves her, who has often ſaid he would marry her with 200l. The knight ordered his man to reckon out that ſum, with an addition of fifty to buy the bride-clothes, and fifty more as an help to the mother. I appeal to all the libertines in town, whether the poſſeſſion of mercenary beauty could give half the pleaſure that this young gentleman enjoyed in the reflection of having relieved a miſerable parent from guilt and poverty, an innocent virgin from public ſhame and ruin, and beſtowing a virtuous wife upon an honeſt man. How noble an example is this to every generous mind! and how conſonant to the character of that "pure religion" which we are told "conſiſts in viſiting the fatherleſs and the widows in their afflictions, and in keeping ourſelves unſpotted from the world."

A LACEDÆMONIAN, whoſe affairs obliged him to go out of Greece, fell into ſome company, who were very inquiſitive about the conſtitution of Sparta. One of them, among other particulars, deſired to know what was the puniſhment for adulterers? The Spartan readily replied, That they had no adulterers in Lacedæmon: but upon the queriſt perſiſting to know in what manner he believed an adulterer would be puniſhed who ſhould happen to be detected, "I believe (ſays the Spartan) our Senate would order the criminal to give the perſon he injured, a bull, with a neck long enough to ſtand upon the continent of Greece and drink out of a river in Peloponneſus." Upon the inquiſitive gentleman's ſeeming to apprehend, that it was abſolutely impoſſible to find ſuch a bull, "Sir, (ſays the Spartan) give me leave to tell you, that it is full as impoſſible to find an adulterer in Lacedæmon."

HENRY IV. of France was unqueſtionably one of the greateſt characters, ancient or modern, which hiſtory produces, whether we conſider the qualities of his body or mind; yet an attachment to women, and an inſatiable indulgence of his paſſions, not only led him into a thouſand actions which tarniſhed his glory, but entirely marred all the peace of his life. It would be endleſs to quote inſtances. The admirable memoirs of his great friend and miniſter, Sully, are full of them; they are indeed one continued admonition to the reflecting mind againſt the vices of impurity; and nothing can be more melancholy than to think, that a man whoſe humanity, generoſity, and courage, were unequalled; who, in the words of Sully, "loved his ſubjects as a father, and the whole ſtate as the head of a family;" who was candid, ſincere, grateful, compaſſionate, generous, wiſe, penetrating; and, in ſhort, endowed with every great and amiable quality; ſhould be ſo attached to women and luſt, as to render himſelf deſpicable, his wife and family miſerable, and, as it ſeems moſt probable, his latter end horribly fearful.

THE learned Selden, ſome few days before his death, ſent for Archbiſhop Uſher and Dr. Langbraine. Amongſt other matters, he told them, that he had ſurveyed moſt of the learning that was amongſt the ſons of men; that his ſtudy was filled with books and manuſcripts on various ſubjects; yet he could not at that time recollect any paſſage, out of infinite books and papers, whereon he could reſt his ſoul, ſave out of the ſacred ſcriptures; wherein the moſt remarkable paſſage which lay moſt upon his ſpirits was this—"The grace of God, which bringeth ſalvation, hath appeared to all men; teaching us, that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world: looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people zealous of good works."

THE ſtory which is told of the foundation of the Monaſtery of La Trappe is remarkable, and well atteſted. (The order is one of the moſt auſtere and ſelf-denying imaginable.) Its founder was M. Bouthillier de Rance, a man of pleaſure and gallantry, who was converted into the deepeſt gloom of devotion by the following ſhocking incident. His affairs had obliged him to abſent himſelf for ſome time from a lady with whom he had lived in the connections of unbridled and ſucceſsful paſſion. At his return to Paris, he purpoſed to ſurprize her agreeably, and at the ſame time to ſatisfy his own impatient deſire of ſeeing her, by going directly, and without ceremony, to her apartment by a back ſtair, with which he was but too well acquainted. But think of the ſpectacle which preſented itſelf to him on his entrance into the chamber!—his miſtreſs dead! dead of the ſmall-pox! diſfigured beyond expreſſion! a loathſome maſs of putrified matter; and the ſurgeon ſtanding by, ſeparating the head from the body, becauſe the coffin had been made too ſhort! —He ſtood for a moment motionleſs in amazement, and filled with horror; then retired from the world, and ſhut himſelf up in the Convent of La Trappe; where he paſſed the ſad reſidue of his days, in the moſt cruelly ſevere and diſconſolate devotion.

ROBERT CARR, Earl of Somerſet, living in open adultery with the young Earl of Eſſex's Lady, to prevent the ſcandal, and enjoy their pleaſures with the greater freedom, procured the lady to be ſolemnly, though unjuſtly divorced from her huſband; and then, at the expence of Sir Thomas Overbury's life, Somerſet married her. The wedding was honoured with the preſence of the King, Queen, and Nobility, with all imaginable pomp and gallantry. The city of London alſo made an entertainment for the bride and bridegroom; and happy were they who could ſhew the greateſt reſpect to their perſons, and honour to their nuptials: but before the concluſion of the year, Somerſet and his lady were apprehended, and convicted, and condemned to die, for procuring Sir Thomas Overbury

to be poiſoned in the Tower. All men expected, according to King James's aſſeveration, "not to ſpare any one that was concerned in that murder," that they would both have been executed; but, on the contrary, they were pardoned, and ſet at liberty, with the allowance of four thouſand pounds a year out of the Earl's confiſcated eſtate. They retired to a private life in the country: and now that love, which made them break through all oppoſition, either on her ſide declining to ſome new object, as was commonly reported, or his inclining to reluctancy, they lived in the ſame houſe as ſtrangers to each other. The Lady died before him, of an infamous diſeaſe.

WE will cloſe theſe anecdotes with a part of a letter inſerted in the Guardian (No. 123) written in the character of a mother to one in high rank, who had ſeduced and abuſed her daughter; and which gives a very lively idea of the affliction which a good parent muſt ſuffer on ſo melancholy an occaſion.

"My Lord,

Laſt night I diſcovered the injury you have done to my daughter. Heaven knows how long and piercing a torment that ſhort-lived, ſhameful pleaſure of yours muſt bring upon me! upon me, from whom you never received any offence! This conſideration alone ſhould have deterred a noble mind from ſo baſe and ungenerous an act. But, alas! what is all the grief that muſt be my ſhare, in compariſon of that with which you have requited her, by whom you have been obliged? Loſs of good name, anguiſh of heart, ſhame and infamy, muſt inevitably fall upon her, unleſs ſhe gets over them by what is much worſe, open impudence, profeſſed lewdneſs, and abandoned proſtitution! Theſe are the returns you have made to her, for putting in your power all her livelihood and dependence, her virtue and reputation. O my Lord, ſhould my ſon have practiſed the like on one of your daughters! I know you ſwell with indignation at the very mention of it, and would think he deſerved a thouſand deaths,

ſhould he make ſuch an attempt upon the honour of your family. 'Tis well, my Lord—And is then the honour of your daughter (whom ſtill, though it had been violated, you might have maintained in plenty, and even luxury) of greater moment to her, than to my daughter hers, whoſe only ſuſtenance it was? And muſt my ſon, void of all the advantages of a generous education, muſt he, I ſay, conſider; and may your Lordſhip be excuſed from all reflection?—Eternal contumely attend that guilty title, which claims exemption from thought, and arrogates to its wearer the prerogative of brutes! Ever curſed be its falſe luſtre, which could dazzle my poor daughter to her undoing! Was it for this, that the exalted merit and godlike virtues of your great anceſtor was honoured with a coronet, that it might be a pander to his poſterity, and confer a privilege of diſhonouring the innocent and defenceleſs? At this rate, the laws of rewards ſhould be inverted, and he who is generous and good ſhould be made a beggar and a ſlave; that induſtry and honeſt diligence may keep his poſterity unſpotted, and preſerve them from ruining virgins, and making whole families unhappy. Wretchedneſs is now become my never-failing portion.——Thus have I given ſome vent to my ſorrow; nor fear I to awaken you to repentance, ſo that your ſin may be forgiven.

My Lord,
Your conſcience will help you to my name."

Intemperance.

SENTIMENTS.

"The ſad effects of Luxury are theſe:
We drink our poiſon, and we eat diſeaſe.
Not ſo, O Temperance bland! when rul'd by thee,
The brute's obedient, and the man is free:

Soft are his ſlumbers, balmy is his reſt,
His veins not boiling from the midnight feaſt.
'Tis to thy rules O Temp'rance, that we owe
All pleaſures which from health and ſtrength can flow,
Vigour of body, purity of mind,
Unclouded reaſon, ſentiments refin'd;
Unmix'd, untainted joys, without remorſe,
Th' intemperate ſenſualiſt's never-failing curſe."

THE greateſt pleaſures of ſenſe turn diſguſtful by exceſs.

The gratification of deſire is ſometimes the worſt thing that can befal us.

It was a maxim of Socrates, "that we ought to eat and drink to live; and not to live in order to eat and drink."

Luxury may contribute to give bread to the poor; but if there were no luxury, there would be no poor.

Pride and luxury are the parents of impurity and idleneſs, and impurity is the parent of indigence.

Senſual enjoyment, when it becomes habitual, loſes its reliſh, and is converted into a burden.

Be moderate in your pleaſures, that your reliſh for them may continue.

Temperance is the preſervation of the dominion of the ſoul over ſenſe, of reaſon over paſſion.—The want of it deſtroys health, fortune, and conſcience; robs of perſonal elegance and domeſtic felicity: and, what is worſt of all, it degrades our reaſon, and levels us with the brutes.

Anacharſis the Scythian, in order to deter young men from that voluptuouſneſs which is ever attended with ill effects, applied his diſcourſe to them in a parable; telling them, "That the vine of youthful gratification and intemperance had three branches, producing three cluſters: on the firſt (ſays he) grows pleaſure; on the ſecond, ſottiſhneſs; and on the third, ſadneſs."

EXAMPLES.

ONE of our moſt celebrated poets has ſomewhere obſerved, that

"*Dull ſleep inſtructs, nor ſport vain dreams in vain.*"

The following may ſerve as an inſtance. Chremes of Greece, though a young man, was very infirm and ſickly, through a courſe of luxury and intemperance, and ſubject to thoſe ſtrange ſorts of fits which are called trances. In one of theſe, he thought that a philoſopher came to ſup with him; who, out of all the diſhes ſerved up at the table, would only eat of one, and that the moſt ſimple: yet his converſation was ſprightly, his knowledge great, his countenance cheerful, and his conſtitution ſtrong. When the philoſopher took his leave, he invited Chremes to ſup with him at an houſe in the neighbourhood: this alſo took place in his imagination; and he thought he was received with the moſt polite and affectionate tokens of friendſhip; but was greatly ſurprized when ſupper came up, to find nothing but milk and honey, and a few roots dreſſed up in the plaineſt manner; to which cheerfulneſs and good ſenſe were the only ſauces. As Chremes was unuſed to this kind of diet, and could not eat, the philoſopher ordered another table to be ſpread more to his taſte; and immediately there ſucceeded a banquet, compoſed of the moſt artificial diſhes that luxury could invent, with great plenty and variety of the richeſt and moſt intoxicating wines. Theſe too were accompanied by damſels of the moſt bewitching beauty. And now Chremes gave a looſe to his appetites, and every thing he taſted raiſed extaſies beyond what he had ever known. During the repaſt, the damſels ſung and danced to entertain him; their charms enchanted the enraptured gueſt, already heated with what he had drank; his ſenſes were loſt in extatic confuſion; every thing around him ſeemed elyſium, and he was upon the point of indulging the moſt boundleſs freedom: when lo! on a ſudden their beauty, which was but a vizor, fell off, and diſcovered to his view forms the moſt hideous and forbidding imaginable. Luſt, revenge, folly,

murder, meagre poverty, and frantic deſpair, now appeared in their moſt odious ſhapes, and the place inſtantly became the direſt ſcene of miſery and deſolation. How often did Chremes wiſh himſelf far diſtant from ſuch diabolical company! and how dread the fatal conſequence which threatened him on every ſide! His blood ran chill to his heart; his knees ſmote againſt each other with fear, and joy and rapture were turned into aſtoniſhment and horror. When the philoſopher perceived that this ſcene had made a ſufficient impreſſion on his gueſt, he thus addreſſed him: "Know, Chremes, it is I, it is Æsculapius, who has thus entertained you; and what you have here beheld is a true image of the deceitfulneſs and miſery inſeparable from luxury and intemperance. Would you be happy, be temperate. Temperance is the parent of health, virtue, wiſdom, plenty, and of every thing that can render you happy in this world or the world to come. It is indeed the true luxury of life; for without it life cannot be enjoyed." This ſaid, he diſappeared; and Chremes, awaking, and inſtructed by the viſion, altered his courſe of life, became frugal, temperate, induſtrious; and by that means ſo mended his health and eſtate, that he lived without pain to a very old age, and was eſteemed one of the richeſt, beſt, and wiſeſt men in Greece.

SUCH is the beautiful moral drawn by the pen of elegant and inſtructive fiction; with which if there be any mind ſo inſenſible as not to be properly affected, let us only turn to that ſtriking reality preſented to us in the caſe of Lewis Cornaro. This gentleman was a Venetian of noble extraction, and memorable for having lived to an extreme old age; for he was more than an hundred years old at the time of his death, which happened at Padua in the year 1565. Among other little performances, he left behind him a piece, entitled, "De vitæ ſobriæ commodis;" that is, "Of the advantages of a temperate life;" of which we will here give our readers ſome account, not only becauſe it will very well illuſtrate the life and character of our author,

but may poſſibly be of uſe to thoſe who take the ſummum bonum, or chief good of life, to conſiſt in good eating. He was moved, it ſeems, to compoſe this little piece at the requeſt, and for the benefit of ſome ingenious young men for whom he had a regard; and who, having long ſince loſt their parents, and ſeeing him, then eighty one years old, in a fine florid ſtate of health, were deſirous to know of him what it was that enabled him to preſerve, as he did, a ſound mind in a ſound body, to ſo extreme an age. He deſcribes to them, therefore, his whole manner of living, and the regimen he had always purſued, and was then purſuing. He tells them, that when he was young he was very intemperate; that his intemperance had brought upon him many and grievous diſorders; that from the thirty-fifth to the fortieth year of his age, he ſpent his nights and days in the utmoſt anxiety and pain; and that, in ſhort, his life was grown a burden to him. The phyſicians, however, as he relates, notwithſtanding all the vain and fruitleſs efforts which they made to reſtore his health, told him that there was one medicine ſtill remaining, which had never been tried, but which if they could but prevail with him to uſe with perſeverance, might free him, in time, from all his complaints; and that was, a temperate and regular way of living. They added, moreover, that unleſs he reſolved to apply inſtantly to it, his caſe would ſoon become deſperate; and there would be no hopes at all of his recovery. Upon this, he immediately prepared himſelf for his new regimen; and now began to eat and drink nothing but what was proper for one in his weak habit of body: but this at firſt was very diſagreeable to him. He often wanted to live again in his old manner; and did indeed indulge himſelf in a freedom of diet ſometimes, without the knowledge of his phyſicians; but, as he informs us, much to his own detriment and uneaſineſs. Driven, in the mean time, by the neceſſity of the thing, and reſolutely exerting all the powers of his underſtanding, he at laſt grew confirmed in a ſettled and uninterrupted courſe of temperance; by virtue of

which, as he aſſures us, all his diſorders had left him in leſs than a year; and he had been a firm and healthy man from thenceforward till the time in which he wrote his treatiſe.

To ſhew what ſecurity a life of temperance affords againſt the ill conſequences of hurts and diſaſters, he relates the following accident, which befel him when he was very old. One day being out in his chariot, and his coachman driving ſomewhat faſter than uſual, he had the misfortune to be overturned, and dragged by the horſes a conſiderable way upon the ground. His head, his arms, and his whole body, were very much bruiſed, and one of his ancles was put out of joint. In this condition he was carried home; and the phyſicians, ſeeing how grievouſly he had ſuffered, concluded it impoſſible that he ſhould live three days to an end. They were, however, miſtaken; for, by bleeding, and evacuating medicines, the uſual method of treating perſons in like caſes, he preſently recovered, and arrived at his former ſtability and firmneſs.

Some ſenſualiſts, as it appears, had objected to his abſtemious manner of living; and, in order to evince the reaſonableneſs of their own, had urged, that it was not worth while to mortify one's appetites at ſuch a rate for the ſake of being old, ſince all that was life after the age of ſixty-five could not properly be called *vita viva, ſed vita mortua*: not a living life, but a dead life. "Now (ſays he) to ſhew theſe gentlemen how much they are miſtaken, I will briefly run over the ſatisfactions and pleaſures which I myſelf enjoy in this eighty-third year of my age. In the firſt place, I am always well, and ſo active withal, that I can, with eaſe, mount an horſe upon a flat, or walk to the tops of very high mountains. In the next place, I am always cheerful, pleaſant, perfectly contented, and free from all perturbation, and every uneaſy thought. I have none of that *faſtidium vitæ*, that ſatiety of life ſo often to be met with in perſons of my age. I frequently converſe with men of parts and learning, and ſpend much of my time in reading and writing. Theſe things I do juſt

as opportunity ſerves, or my humour invites me, and all in my own houſe at Padua. I frequently make excurſions to ſome of the neighbouring cities, for the ſake of ſeeing my friends, and converſing with adepts in all arts and ſciences; architects, painters, ſtatuaries, muſicians, and even huſbandmen. I contemplate their works, compare them with the ancients, and am always learning ſomething which it is agreeable to know. I take a view of palaces, gardens, antiquities, public buildings, temples, fortifications, and endeavour to let nothing eſcape me which may afford the leaſt amuſement to a rational mind. Nor are theſe pleaſures at all blunted by the uſual imperfections of great age; for I enjoy all my ſenſes in perfect vigour; my taſte eſpecially, in ſo high a degree, that I have a better reliſh for the plaineſt food now, than I had for the choiceſt delicacies formerly, when immerſed in a life of luxury. Nay, to let you ſee what a portion of fire and ſpirit I have ſtill left within me, be pleaſed to know, that I have, this very year, written a comedy full of innocent mirth and pleaſantry; and, as I ſay, if a Greek poet was thought ſo healthy and happy for writing a tragedy at the age of ſeventy-three, why ſhould not I be thought as healthy and as happy, who have written a comedy when I am ten years older? In ſhort, that no pleaſure whatever may be wanting to my old age, I pleaſe myſelf daily with contemplating that immortality which I think I ſee in the ſucceſſion of my poſterity. For, every time I return home, I meet eleven grand-children, all the offspring of one father and mother; all in fine health; all, as far as I can diſcern, apt to learn, and of a good behaviour. I am often amuſed by their ſinging; nay, I often ſing with them, becauſe my voice is ſtronger and clearer now than ever it was in my life before. Theſe are the delights and comforts of my old age: from which, I preſume, it appears, that the life I ſpend is not a dead, moroſe, and melancholy life; but a living, active, pleaſant life; which I would not exchange with the moſt robuſt of thoſe youths who indulge and riot in all the

luxury of the ſenſes, becauſe I know them to be expoſed to a thouſand diſeaſes, and a thouſand kinds of death. I, on the contrary, am free from all ſuch apprehenſions; from the apprehenſions of diſeaſe, becauſe I have nothing in my conſtitution for a diſeaſe to feed upon; from the apprehenſions of death, becauſe I have ſpent a life of reaſon. Beſides, death, I am perſuaded, is not yet near me. I know that, barring accidents, no violent diſeaſe can touch me. I muſt be diſſolved by a gentle and gradual decay, when the radical humour is conſumed, like oil in a lamp, which affords no longer life to the dying taper. But ſuch a death as this cannot happen of a ſudden. To become unable to walk and reaſon, to become blind, deaf, and bent to the earth, from all which evils I am far remote at preſent, muſt take a conſiderable portion of time; and I verily believe, that the immortal ſoul, which ſtill inhabits my body with ſo much harmony and complacency, will not eaſily depart from it yet. I verily believe that I have many years to live, many years to enjoy the world and its bleſſings, by virtue of that ſtrict ſobriety and temperance which I have ſo long and ſo religiouſly obſerved; friend as I am to reaſon; but a foe to ſenſe." Thus far this good and wiſe philoſopher; who was known afterwards to have propheſied very truly concerning his future health and happineſs.

"IT is ſaid of Diogenes, that meeting a young man who was going to a feaſt, he took him up in the ſtreet, and carried him home to his friends, as one who was running into imminent danger, had not he prevented him. What would that philoſopher have ſaid, had he been preſent at the gluttony of a modern meal? Would not he have thought the maſter of a family mad, and have begged his ſervants to tie down his hands, had he ſeen him devour fowl, fiſh, and fleſh; ſwallow oil and vinegar, wines and ſpices; throw down ſalads of twenty different herbs, ſauces of an hundred ingredients, confections and fruits of numberleſs ſweets and flavours? What unnatural motions and counter-ferments muſt ſuch a medley of intemperance produce in

the body! For my own part, when I behold a fashionable table set out in all its magnificence, I fancy I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes."

NOTHING can be more worthy a serious perusal than the latter part of the 23d chapter of Proverbs, to guard men against the odious vice of drunkenness. In v. 33, &c. the writer bids us mark the particular ill effects of it.—"Thine eyes (says he) shall behold strange women, and thine heart utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast." That is, "Thou wilt sottishly run thyself into the extremest hazards, without any apprehensions of danger; being no more able to direct thy course than a pilot who slumbers when the ship is tossed in the midst of the sea; no more able to take notice of the perils thou art in, than he who falls asleep on the top of a mast, where he was set to keep watch." He goes on, "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again."—There is great beauty and energy in the conciseness of the original. What we render, "I was not sick," should rather be, "and I was not sensible of it." The next clause should be, "They have mocked me, and I knew it not." They have stricken me and I was not sensible of it. They have mocked me and I knew it not! How striking and instructive a portrait is this of the stupid insensibility of a drunkard! Mr. Prior, in his Solomon, has well expressed it in the following lines. There are, says he,

——"*Yet unnumber'd ills that lie unseen,*
In the pernicious draught—the word obscene,
Or harsh (which once elanc'd must ever fly
Irrevocable;) the too prompt reply,
Seed of severe distrust, and fierce debate,
What we should shun, and what we ought to hate.

Add too, the blood impoveriſh'd, and the courſe
Of health ſuppreſs'd by wine's continued force.
Unhappy man! whom ſorrow thus, and rage,
To different ills alternately engage.
Who drinks, alas! but to forget; nor ſees
That meloncholy ſloth, ſevere diſeaſe,
Memory confus'd, and interrupted thought,
Death's harbingers, lie latent in the draught:
And in the flowers that wreathe the ſparkling bowl,
Fell adders hiſs, and poiſonous ſerpents roll."

IF there ever was a man who in a worldly ſenſe "ſtrove for the maſtery," it was Charles the Twelfth of Sweden; and accordingly his hiſtory tells us, that he was remarkably "temperate," in order to the attainment of his end: even his boiſterous and romantic character therefore may edify and improve wiſer and better minds. "The earlier days of his adminiſtration (ſays Voltaire) gave no favourable ideas of him; it ſeemed as if he had been more impatient to reign than worthy of it. He had indeed no dangerous paſſion; but nothing was to be ſeen in his conduct, but the ſallies of youthful impetuoſity and obſtinacy. He appeared quite careleſs and haughty. The ambaſſadors from other courts even took him for a very moderate genius, and painted him as ſuch to their ſeveral maſters. Sweden too had the ſame opinion of him; and nobody knew his real character. Nor did he know it himſelf, till the ſudden ſtorms that burſt forth in the northern world gave his hidden talents an opportunity of diſplaying themſelves. But then every one was in the higheſt degree ſurpriſed, to ſee him inſtantaneouſly renounce all, even the moſt innocent amuſements of his youthful days. From the moment he prepared for war he commenced a life entirely new, from which he never after varied in the leaſt. Full of the idea of Alexander and of Cæſar, he purpoſed to imitate in thoſe conquerors every thing but their vices. He no longer conſulted magnificence, or regarded ſports or relaxations; he reduced his table to

the exacted frugality. He had been hitherto fond of ſplendor in his apparel; from henceforward he dreſſed himſelf only as a common ſoldier. He had been ſuſpected of having entertained a paſſion for a lady of his court; but, whether this circumſtance be true or not, it is certain, that from thenceforth he for ever renounced the ſex; not merely for fear of being governed by them; but to ſet an example to his ſoldiers, whom he wiſhed to preſerve in the ſtricteſt diſcipline; and, perhaps, alſo from a vanity of being the only king who had conquered a propenſity ſo difficult to ſubdue. He likewiſe reſolved to abſtain from wine all the reſt of his life; not, as ſome have pretended, becauſe he would puniſh in himſelf an exceſs, which was ſaid to have led him into actions unworthy of his character (for nothing is more falſe than this popular report;) but becauſe it too much ſtimulated his fiery temper: nay, he even quitted beer, and reduced himſelf to pure water. To crown the whole, we muſt remember that ſobriety was then a virtue entirely new in the north, and therefore Charles was determined to be a pattern to his Swedes in every particular.

CATO the Cenſor conſtantly repreſented to his countrymen in the ſenate the fatal conſequences of that luxury which in his time began to introduce itſelf into the Roman republic. Obſerving the large ſtrides which his nation made upon Greece and Aſia, provinces filled with all the delicacies and dangerous baits of pleaſurable indulgence, and how the Romans were beginning to lay their hands on the treaſures of diſtant kings; "I am greatly afraid (ſaid he) that we ſhall become ſlaves to theſe foreign riches, inſtead of being their maſters; and that theſe conquered nations will conquer us in their turn, by communicating to us their examples and their vices." His fears, we know, were not imaginary; and all he had foreſeen came to paſs, to the ruin of his country.

A BOY ſmitten with the colours of a butterfly, purſued it from flower to flower with indefatigable pains. Firſt he aimed to ſurpriſe it among the leaves

of a roſe; then to cover it with his hat, as it was ſe ling on a daiſy; now hoped to ſecure it as it revelled on a ſprig of myrtle; and now grew ſure of his prize, perceiving it to loiter on a bed of violets. But the fickle fly ſtill eluded his attempts. At laſt, obſerving it half buried in the cup of a tulip, he ruſhed forward, and, ſnatching it with violence, cruſhed it to pieces. The dying inſect, ſeeing the poor boy chagrined at his diſappointment, addreſſed him, with the calmneſs of a ſtoic, in the following words. Behold now the end of thy unprofitable ſolicitude; and learn, for the benefit of thy future life, that all pleaſure is but a painted butterfly; which may ſerve to amuſe thee in the purſuit, but, if embraced with too much ardour, will periſh in thy graſp.

Juſtice.

SENTIMENTS.

Whatſoever ye would that men ſhould do to you, do ye even ſo to them.

AS to be perfectly juſt is an attribute of the divine nature; ſo to be ſo to the moſt of our abilities is the glory of a man.

The defending of a bad cauſe is worſe than the cauſe itſelf.

He that paſſes a ſentence haſtily, looks as if he did it willingly; and then there is an injuſtice in the exceſs.

Fidelity and truth is the foundation of all juſtice.

Juſtice may be defined, that virtue which impells to give to every perſon what is his due; and comprehends the practice of every virtue which reaſon preſcribes, or ſociety ſhould expect. Our duty to our Maker, to each other, and to ourſelves, are fully anſwered, if we give them what we owe them.

EXAMPLES.

SPITIGNEUS the Second, Prince of Bohemia, riding on the way, there met him a widow imploring his juſtice. The prince commanded her to wait his return. She alledged that this delay would prove dangerous to her, for that ſhe was to make her appearance the very next hour or elſe to forfeit her bond. The prince referred the woman to others that were his ordinary judges: but ſhe cried out, "That he himſelf, and not others, was the judge whom God had appointed her." Upon which he alighted from his horſe, and with great patience attended the hearing of the poor woman's cauſe for the ſpace of two hours together.

MAHOMET the Second of that name, Emperor of the Turks, had a ſon called Muſtapha, whom he had deſigned to ſucceed him in the empire, prone to luſt, but otherwiſe a good prince. The young prince was fallen in love with the wife of Achmet Baſſa, a woman of excellent beauty. He had long endeavoured to prevail with her by all ſorts of allurements; but this way not ſucceeding, he would try by ſurpriſe. He had gained knowledge of the time when the woman went to bathe herſelf (as the Turks often do.) He ſoon followed her, with a few of his retinue, and there ſeized her, naked as ſhe was, and, in deſpite of all the reſiſtance ſhe could make, had his will of her. She tells her huſband; he the emperor, and deſires juſtice. The emperor at firſt ſeemed to take ſmall notice of it, and ſoon after (though he had different ſentiments within) he rated the baſſa with ſharp language. "What (ſays he) doſt thou think it meet to complain thus grievouſly of my ſon? Knoweſt thou not that both thyſelf and that wife of thine are my ſlaves, and accordingly at my diſpoſal? If therefore my ſon has embraced her, and followed the inclinations of his mind, he has embraced but a ſlave of mine, and having my approbation he hath committed no fault at all: think of this, and go thy way, and leave the reſt to myſelf." This he ſaid in defence of his abſolute empire; but, ill ſatisfied in his

mind, and vexed at the thing, he firſt ſends for his ſon, examines him touching the fact, and, he having confeſſed it, he diſmiſſed him with threats. Three days after, when paternal love to his ſon and juſtice had ſtriven in his breaſt, love to juſtice having gained the ſuperiority and victory, he commanded his mutes to ſtrangle his ſon Muſtapha with a bow-ſtring, that by his death he might make amends to injured and violated chaſtity.

HERKENBALD, a man mighty, noble, and famous, had no reſpect of perſons in judgment; but condemned and puniſhed with as great ſeverity the rich, and his own kindred, as the poor, and thoſe whom he knew leaſt in the world. Being once very ſick, and keeping his bed, he heard a great buſtle in a chamber next to that wherein he lay: and withal a woman crying and ſhrieking out. He inquired of his ſervants what the matter was; but they all concealed the truth from him. At laſt one of his pages, being ſeverely threatened by him, and told that he would cauſe one to pull out his eyes from his head if he did not tell him plainly what all that ſtir was, told him in few words. "My lord (ſaid he) your nephew hath raviſhed a maid, and that was the noiſe you heard." The fact being examined, and thoroughly averred, Herkenbald condemned his nephew to be hanged till he ſhould be dead. But the Seneſchall who had the charge to execute the ſentence, ſeeming as if he had been very hot and forward to do it, went preſently and gave the young man notice of all that paſſed, wiſhing him to keep out of the way for a while; and, ſome few houſs after, comes again to the ſick perſon, aſſuring him, againſt all truth, that he had put his ſentence in execution. About five days after, the young gentleman, thinking his uncle had forgotten all, came and peeped in at his chamber. The uncle, having ſpied him, calls him by his name, and with fair words drew him to his bed's head till he was within his reach; and then, ſuddenly catching him by the locks with the left hand, and pulling him forcibly to him, with his right hand he gave him ſuch a ready blow into

the throat with a knife, that he died inſtantly. So great was the zeal which this noble man bore to juſtice.

THE Emperor Otho the Firſt, being upon a military expedition, a woman threw herſelf at his feet, beſeeching a juſt revenge, according to the laws, upon a perſon who had committed a rape upon her. The emperor being in haſte, referred the hearing of her cauſe till his return. "But who then (replied the woman) ſhall recal into your majeſty's mind the horrid injury that hath been done to me?" The emperor looking up to a church thereby, "This (ſaid he) ſhall be a witneſs betwixt thee and me, that I will do thee juſtice;" and, ſo diſmiſſing her, he, with his retinue, ſet forward. At his return, ſeeing the church, he called to mind the complaint, and cauſed the woman to be ſummoned; who at her appearance thus ſpoke: "Dread ſovereign, the man of whom I heretofore complained is now my huſband; I have ſince had a child by him, and have forgiven him the injury." "Not ſo (ſaid the emperor;) by the beard of Otho he ſhall ſuffer for it; for a colluſion among yourſelves does not make void the laws;" and ſo cauſed his head to be ſtruck off.

CHARLES the Bold, Duke of Burgundy, and Earl of Flanders, had a nobleman in ſpecial favour with him, to whom he had committed the government of a town in Zealand; where, living in a great deal of eaſe, he fell in love with a woman of a beautiful body, and a mind and manners no way inferior. He paſſed and repaſſed by her door; ſoon after grew bolder, entered into conference with her, diſcovered his flame, made large promiſes, and uſed all the ways by which he hoped to gain her; but all in vain; her chaſtity was proof againſt all the batteries he could make againſt it. Falling therefore into deſpair, he converts himſelf into villainy. He was, as I ſaid, a governor; and Duke Charles was buſied in war. He cauſes therefore the huſband of his miſtreſs to be accuſed of treachery, and forthwith commits him to priſon; to the end, that by fears or threats he might draw her to his pleaſure, or, at leaſt, quit himſelf of her huſband, the only rival with

him in his love. The woman, as one that loved her husband, went to the gaol, and thence to the governor, to intreat for him, and try if she was able to obtain his liberty. "Dost thou come, O my dear, to intreat me? (said the governor.) You are certainly not ignorant of the empire you have over me; render me only a mutual affection, and I am ready to restore you your husband; for we are both under a restraint: he is my prisoner, and I am yours. Ah, how easily may you give liberty to us both! why do you refuse? As a lover I beseech you, and as you tender my life; as a governor I ask you, and as you tender the life of your husband. Both are at stake; and, if I must perish, I will not fall alone." The woman blushed at what she heard, and, being in fear for her husband, trembled, and turned pale. He perceiving she was moved, and supposing that some force should be used to her modesty, throws her upon the bed, and enjoyed the fruit which afterwards proved bitter to them both. The woman departed confounded and in tears, thinking of nothing more than revenge; which was still more inflamed by a barbarous act of the governor; for he, having obtained his desire, and hoping hereafter freely to enjoy her, took care that her husband, his rival, should be beheaded in the gaol, and there had the body put into a coffin ready for burial. This done, he sent for her, and in an affable manner—"What (said he) do you seek for your husband? You shall have him; and (pointing to the prison) you shall find him there; take him along with you." The women, suspecting nothing, went her way; but when she saw the body, she fell upon the dead corpse; and, having long lamented over it, she turned to the governor with a fierce countenance and tone. "It is true (said she) you have restored me my husband; I owe you thanks for the favour, and will pay you. He endeavoured to retain and appease her, but in vain: but, hasting home, she called about her her most faithful friends, and recounted to them all that had passed. They all agreed that she should make her case known to the duke; who, among other

excellent virtues was a ſingular lover of juſtice. To him ſhe went: was heard, but ſcarce believed. The duke was angry and grieved that any of his ſubjects, and in his dominions, ſhould preſume ſo far. He commanded her to withdraw into the next room till he ſent for the governor, who by chance was then at court. Being come, "Do you know (ſaid the duke) this woman?" The man changed colour. "Do you know too (added he) the complaints ſhe makes of you? They are ſad ones, and ſuch as I wiſh ſhould not be true. He ſhook, faultered in his ſpeech, and betrayed all the ſigns of guilt. Being urged home, he confeſſed all, freed the woman from any fault, and caſting himſelf at the duke's feet, ſaid, "He placed all his refuge and comfort in the good grace and mercy of his prince; and, that he might the better obtain it, he offered to make amends for his unlawful luſt, by a lawful marriage of the perſon whom he had injured." The duke, as one that inclined to what he ſaid, ſeemed now ſomewhat milder. "You, woman (ſaid he) ſince it is gone thus far, are you willing to have this man for your huſband?" She refuſed; but, fearing the duke's diſpleaſure, and prompted by the courtiers that he was noble, rich, and in favour with his prince, overcome, at laſt ſhe yielded. The duke cauſed both to join hands, and the marriage to be lawfully made. Which done, "You (ſaid he to the bridegroom) muſt now grant me this, that if you die firſt, without children of your body, that then this wife of yours ſhall be heir of all you have." He willingly granted it: it was writ down by a notary, and witneſſed. This done, the duke turning to the woman, "There is his will, but there is not mine," ſaid he: and, ſending the woman away, he commands the governor to be led to that very priſon in which the huſband was ſlain, and to be laid in a coffin headleſs as he was. This done, he then ſent the woman thither (ignorant of what had paſſed;) who, frighted with that ſecond unthought of misfortune of two huſbands almoſt at one and the ſame time, loſt by one and the ſame puniſhment, fell ſpeedily ſick, and

in a ſhort time died; having gained this only by her laſt marriage, that ſhe left her children by her former huſband very rich by the acceſſion of this new and great inheritance.

DIOCLES having made a law that no man ſhould come armed into the public aſſembly of the people, he through inadvertency chanced to break that law himſelf: which one obſerving, and ſaying, "he has broke a law he made himſelf:" Diocles, turning to his accuſer, ſaid with a loud voice, "No; the law ſhall have its ſanction;" and, drawing his ſword, killed himſelf.

A GENTLEMAN ſent a buck to Judge Hales in his circuit, that was to have a cauſe tried before him that aſſize. The cauſe being called, and the judge taking notice of the name, aſked "If he was not the perſon that had preſented him with a buck; and finding him to be the ſame, the judge told him, "He could not ſuffer the trial to go on till he had paid him for his buck." To which the gentleman anſwered, "That he never ſold his veniſon; and that he had done no more to him than what he had always done to every judge that came that circuit." This was confirmed by ſeveral gentlemen on the bench. But all this would not prevail upon the judge; nor would he ſuffer the trial to proceed till he had paid for the veniſon. Whereupon the gentleman withdrew the record, ſaying, "He would not try his cauſe before a judge that ſuſpected him to be guilty of bribery by a cuſtomary civility."

A CERTAIN poor woman having loſt a little dog, and underſtanding it to be in the poſſeſſion of the lady of Sir Thomas More, to whom it had been made a preſent, ſhe went to Sir Thomas, as he was ſitting in the hall, and told him, "That his lady withheld her dog from her." Sir Thomas immediately ordered his lady to be ſent for, and the dog to be brought with her; which Sir Thomas taking in his hands, cauſed his lady to ſtand at one end of the hall, and the poor woman at the other, and ſaid, "That he ſat there to do every one juſtice." He bid each of them call the dog; which

when they did, the dog forſook the lady, and went to the poor woman. When Sir Thomas ſaw this, he bid his lady be contented, for it was none of hers. But ſhe repining at the ſentence, the dog was purchaſed of the poor woman for a piece of gold, and ſo all parties were ſatisfied, every one ſmiling at the manner of his inquiring out the truth.

AT the time that Oliver Cromwell was Protector of this realm, an Engliſh merchant ſhip was taken in the chops of the channel, carried into St. Maloes, and there confiſcated upon ſome groundleſs pretence. As ſoon as the maſter of the ſhip, who was an honeſt Quaker got home, he preſented a petition to the protector and council, ſetting forth his caſe, and praying for redreſs. Upon hearing the petition, the protector told his council "he would take that affair upon himſelf," and ordered the man to attend him next morning. He examined him ſtrictly as to all the circumſtances of his caſe: and, finding by his anſwers that he was a plain, honeſt man, and that he had been concerned in no unlawful trade, he aſked him "If he could go to Paris with a letter?" The man anſwered, "he could." "Well then (ſaid the protector) prepare for your journey, and come to me to-morrow morning." Next morning he gave him a letter to Cardinal Mazarine, and told him he muſt ſtay but three days for an anſwer. "The anſwer I mean (ſays he) is the full value of what you might have made of your ſhip and cargo; and tell the cardinal, that if it be not paid you in three days, you have expreſs orders to return home." The honeſt, blunt Quaker, we may ſuppoſe, followed his inſtructions to a tittle; but the cardinal, according to the manner of miniſters when they are any way preſſed, began to ſhuffle; therefore the Quaker returned, as he was bid. As ſoon as the protector ſaw him, he aſked, "Well, friend, have you got your money?" And upon the man's anſwering, he had not, the protector told him, "Then leave your direction with my ſecretary, and you ſhall ſoon hear from me." Upon this occaſion, that great man did

not ſtay to negociate, or to explain, by long, tedious memorials, the reaſonableneſs of his demand. No; though there was a French miniſter reſiding here, he did not ſo much as acquaint him with the ſtory; but immediately ſent out a man of war or two, with orders to ſeize every French ſhip they could meet with. Accordingly they returned in a few days with two or three French prizes; which the protector ordered to be immediately ſold; and out of the produce he paid the Quaker what he demanded for the ſhip and cargo. Then he ſent for the French miniſter, gave him an account of what had happened, and told him there was a balance, which, if he pleaſed, ſhould be paid in to him, to the end that he might deliver it to thoſe of his countrymen who were the owners of the French ſhips that had been ſo taken and ſold.

ZALEUCUS, law-giver of the Locrians, made a law that adultery ſhould be puniſhed with the loſs of both the offenders' eyes; and it fell out ſo unhappily, that his own ſon was the firſt who committed that crime; and that he might at once expreſs the tenderneſs of a father and the uprightneſs of a judge, he cauſed one of his ſon's eyes to be put out, and one of his own.

Lying.

SENTIMENTS.

Lying lips are an abomination to the Lord; but they that ſpeak truly are his delight.

NOTHING appears ſo low and mean as lying and diſſimulation. It is a vice ſo very infamous, that the greateſt liars cannot bear it in other men.

A liar is ſubject to two misfortunes: neither to believe, nor to be believed; and before he eſtabliſh one lie he muſt tell many. There cannot be a greater treachery, than firſt to raiſe a confidence and then to betray it.

When a man forfeits the reputation of his integrity, he is ſet faſt: and nothing will then ſerve his turn; neither truth nor falſhood.

Truth is ſo great a perfection, ſays Pythagoras, that if God would render himſelf viſible to man, he would chooſe light for his body, and truth for his ſoul.

Truth alone is ſo powerful, that it requires not artificial ornaments to recommend it.

The lip of truth ſhall be eſtabliſhed for ever; but a lying tongue is but for a moment.

EXAMPLES.

IT is ſaid of Auguſtus Cæſar, that, after a long inquiry into all the parts of his empire, he found but one man who was accounted never to have told a lie: for which cauſe he was deemed worthy to be the chief ſacrificer in the Temple of Truth.

EPAMINONDAS the Theban General, was ſo great a lover of truth, that he was ever careful leſt his tongue ſhould in the leaſt digreſs from it, even when he was moſt in ſport.

HERACLIDES, in his hiſtory of the Abbot Idur, ſpeaks of him as a perſon extremely devoted to truth, and gives him this threefold commendation: That he was never known to tell a lie; that he was never heard to ſpeak ill of any man; and laſtly, that he uſed not to ſpeak at all but when neceſſity required.

MAXIMILIANUS, the firſt emperor of that name, although he deſired to be famous to poſterity for his noble actions and atchievements, was as earneſtly averſe and afraid to be praiſed to his face. When on a time divers eloquent and learned men did highly extol him with immediate praiſes in their panegyricks, he commanded Cuſpinianus to return them an anſwer *extempore*, "and withal be careful (ſaid he) that you praiſe me not; for a man's own praiſe, from his own mouth carries but an evil ſavour with it.

CATO the younger charged Muræna, and indicted him in open court for popularity and ambition, declar-

ing againſt him, that he ſought indirectly to gain the people's favour, and their voices, to be choſen conſul. As he went up and down to collect arguments and proofs thereof, according to the manner and cuſtom of the Romans, he was attended upon by certain perſons who followed him in behalf of the defendant, to obſerve what was done, for his better inſtruction in the proceſs and ſuit commenced. Theſe men would oftentimes converſe with Cato, and aſk him whether he would to day ſearch for aught, or negociate any thing in the matter and cauſe concerning Murzena? If he ſaid "No," ſuch credit and truſt they repoſed in the veracity of the man, they would reſt in that anſwer and go their ways. A ſingular proof this was of the reputation he had gained, and the great and good opinion men had conceived of him concerning his love to truth.

XENOCRATES the philoſopher, was known to be a man of that fidelity and truth in ſpeaking, that the Athenians among whom he lived, gave him the privilege, that his evidence ſhould be lawful and good without being ſworn.

THE Duke of Oſſura, as he paſſed by Barcelona, having got leave to releaſe ſome ſlaves; he went aboard the Cape Galley, and paſſing through the ſlaves, he aſked divers of them what their offences were. Every one excuſed himſelf: one ſaying, that he was put in out of malice: another, by bribery of the judge; but all of them unjuſtly. Among the reſt there was one little ſturdy black man, and the duke aſked him what he was in for. "Sir (ſaid he) I cannot deny but I am juſtly put in here; for I wanted money, and ſo took a purſe near Sarragona to keep me from ſtarving." The duke, with a little ſtaff he had in his hand, gave him two or three blows upon the ſhoulders, ſaying, "You rogue, what do you among ſo many honeſt, innocent men? Get you gone out of their company." So he was freed, and the reſt remained to tug at the oar.

THE Emperor Conſtantius had beſieged Beneventum, when Romualdus, the duke thereof, diſpatched Geſwaldus privately to Grimoaldus, the King of Lombardy, the duke's father, to deſire him to come with an army to the aſſiſtance of his ſon. He had prevailed on his embaſſy, and was by Grimoaldus ſent away before, to let his ſon know that he was coming with ſome troops to his aid. But, in his return, by misfortune he fell among the enemy, who, being informed of the auxiliary forces that were upon the march, hoped to have Beneventum yielded to them before their arrival, if they could make Romualdus to deſpair of his ſuccours. To this purpoſe, having enjoined Geſwaldus to be their interpreter, they led him to the walls; but when he came thither he declared the whole truth to the beſieged, and gave them to underſtand, that ere long Grimoaldus would be with them with a conſiderable army. This coſt Geſwaldus his life, and the Imperialiſts raiſed their ſiege the next day after.

Paſſion.

SENTIMENTS.

Make no friendſhip with an angry man; and with a furious man thou ſhalt not go: leſt thou learn his ways, and get a ſnare to thy ſoul.

PASSION is a fever of the mind, which ever leaves us weaker than it found us. It is the threſhold of madneſs and inſanity; and indeed they are ſo much alike, that they ſometimes cannot be diſtinguiſhed; and their effects are often equally fatal.

The firſt ſtep to moderation is to perceive that we are falling into a paſſion. It is much eaſier wholly to prevent ourſelves from falling into a paſſion, than to keep it within juſt bounds; that which few can moderate, almoſt any body may prevent.

Envy and wrath ſhorten life; and anxiety bringeth age before its time. We ought to diſtruſt our paſſions, even when they appear the moſt reaſonable.

Who overcomes his paſſion overcomes his ſtrongeſt enemy. If we do not ſubdue our anger it will ſubdue us.

A paſſionate temper renders a man unfit for advice, deprives him of his reaſon, robs him of all that is great or noble in his nature, deſtroys friendſhip, changes juſtice into cruelty, and turns all order into confuſion.

EXAMPLES.

AUGUSTUS, who was prone to anger, got the following leſſon from Athenodorus the philoſopher, That ſo ſoon as he ſhould feel the firſt emotions towards anger, he ſhould repeat deliberately the whole letters of the alphabet; for that anger was eaſily prevented, but not eaſily ſubdued. To repreſs anger, it is a good method to turn the injury into a jeſt. Socrates having received a blow on the head, obſerved, that it would be well if people knew when it were neceſſary to put on a helmet. Being kicked by a boiſterous fellow, and his friends wondering at his patience, "What (ſaid he) if an aſs ſhould kick me, muſt I call him before a judge?" Being attacked with opprobrious language, he calmly obſerved that the man was not yet taught to ſpeak reſpectfully.

CÆSAR having found a collection of letters written by his enemies to Pompey, burnt them without reading: "For (ſaid he) though I am upon my guard againſt anger, yet it is ſafer to remove its cauſe."

COTYS, King of Thrace, having got a preſent of earthen veſſels, exquiſitely wrought, but extremely brittle, broke them into pieces, that he might not have occaſion of anger againſt his ſervants.

ANTIGONUS, King of Syria, hearing two of his ſoldiers reviling him behind his tent; "Gentlemen (ſays he, opening the curtain) remove to a greater diſtance, for your king hears you."

A FARMER who had ſtepped into his field to mend a gap in a fence, found at his return the cradle, where

he had left his only child aſleep, turned upſide down, the clothes all bloody, and his dog lying in the ſame place beſmeared alſo with blood. Convinced by the ſight, that the creature had deſtroyed his child, he daſhed out its brains with the hatchet in his hand; then turning up the cradle, he found the child unhurt, and an enormous ſerpent lying dead on the floor, killed by that faithful dog which he had put to death in blind paſſion.

THE Marſhal of Turenne, being in great want of proviſions, quartered his army by force in the town of St. Michael. Complaints were carried to the Marſhal de la Ferte, under whoſe government that town was; who, being highly diſobliged for what was done to his town without his authority, inſiſted to have the troops inſtantly diſlodged. Some time thereafter La Ferte ſeeing a ſoldier of Turenne's guards out of his place, beat him ſeverely. The ſoldier, all bloody, complaining to his general, was inſtantly ſent back to La Ferte with the following compliment: "That Turenne was much concerned to find his ſoldier had failed in his reſpect to him, and begged the ſoldier might be puniſhed as he thought proper." The whole army was aſtoniſhed; and La Ferte himſelf, being ſurpriſed, cried out, "What! is this man to be always wiſe, and I always a fool?"

A YOUNG Gentleman in the ſtreets of Paris being interrupted by a coach in his paſſage, ſtruck the coachman. A tradeſman, from his ſhop, cried out, What! beat the Marſhal de Turenne's people! Hearing that name, the gentleman, quite out of countenance, flew to the coach to make his excuſe. The Marſhal ſaid, ſmiling, You underſtand, Sir, how to correct ſervants; allow me to ſend mine to you when they do amiſs.

THE Marſhal being one day alone in a box of the play-houſe, ſome gentlemen came in, who, not knowing him, would oblige him to yield his ſeat in the firſt row. They had the inſolence, upon his refuſal, to throw his hat and gloves upon the ſtage. The Marſhal, without being moved, deſired a lord of the firſt quality to hand

them up to him. The gentlemen, finding who he was, bluſhed, and would have retired; but he, with much good humour, intreated them to ſtay, ſaying, That, if they would ſit cloſe, there was room enough for them all.

CHARLES the Sixth, King of France, being highly diſpleaſed with the Duke of Britain, upon ſome ſiniſter ſuſpicions, was ſo bent upon revenge, that, unmindful of all other things, his paſſion ſuffered him not to eat or ſleep: he would not hear the Duke's ambaſſadors that came to declare his innocence; but upon the fifth of the Kalends of June, anno 1392, he ſet forth with his forces out of a city of the Cænomans, contrary to the advice of his commanders and phyſicians, about high noon in a hot ſultry day, with a light hat upon his head. He leaped upon his horſe, and bade them follow him that loved him. He had ſcarce gone a mile from the city when his mind was unſeated, and he in a fury drew his ſword, ſlew ſome, and wounded others that attended him: at length, wearied and ſpent with laying about him, he fell from his horſe, and was taken up and carried back in the arms of men into the city for dead; where, after many days, he began to recover: but his mind was not ſo well reſtored but that he had ſometimes ſymptoms of a relapſe, and at ſeveral intervals betrayed his diſtemper, ſo that the government of the kingdom was committed to his uncles.

INTO what extremes ſome men have been tranſported by paſſion, the example of Pope Julius the Third is too illuſtrious. He at dinner-time had commanded a roaſted peacock to be ſet by for him till ſupper, as being much delighted with that ſort of meat. At ſupper he called for it once and again; but, it being before eaten up by the cooks, could not be ſet on the table: whereupon he fell into ſo violent a paſſion for this delay, that at length he break out into this blaſphemous ſpeech, that he would have that peacock *Al deſpetto d' Iddio*; that is, *In deſpite of God*: and when thoſe of his attendants that ſtood about him intreated that he would not be ſo far moved for ſo light a thing as a

peacock, he, to defend his former blaſphemy by a greater, in a mighty paſſion demanded why he, who was ſo great a lord upon earth, might not be angry for a peacock, when God himſelf was in ſuch a fury for the only inconſiderable apple eaten in paradiſe, that he condemned the whole poſterity of the firſt man to ſuffer ſo deeply for it?

THEODOSIUS the Elder, though otherwiſe a moſt pious prince, was yet very ſubject to the tranſports of anger; nor was he able to bridle his paſſion: ſo that at Theſſalonica, upon a ſeditious tumult in the theatre, he gave orders to his ſoldiers, and they killed no leſs than ſeven thouſand of the citizens: upon which St. Ambroſe, the Biſhop of Milan, would not ſuffer him to enter the church till he had ſhewed the manifeſt ſigns of an unfeigned repentance.

THE Samaritan Ambaſſadors caſt themſelves at the feet of the Emperor Valentinian I. imploring peace. He, obſerving the meanneſs of their apparel, demanded if all their nation were ſuch as they: who replied, "It was their cuſtom to ſend to him ſuch as were the moſt noble and beſt accoutred among them;" when he in a rage cried out, "It was his misfortune, that while he reigned, ſuch a ſordid nation as theirs could not be content with their own limits;" and then, as one ſtruck with a dart, he loſt both his voice and ſtrength, and in a deadly ſweat fell down to the earth. He was taken up and carried into his chamber; where, being ſeized with a violent hiccough and gnaſhing of teeth, he died in December, anno 375, in the fifty-fifth year of his age, and the twelfth of his empire.

CLITUS was a perſon whom Alexander held very dear, as being the ſon of his nurſe, and one who had been educated together with himſelf: he had ſaved the life of Alexander at the battle near the river Granicus, and was by him made the Prefect of a province; but he could not flatter; and deteſting the effeminacy of the Perſians, at a feaſt with the king, he ſpake with the liberty of a Macedonian. Alexander, tranſported with anger, ſlew him with his own hands; though, when

his heat was over, he was with difficulty reſtrained from killing himſelf for that fault which his ſudden fury had excited him to commit.

CAROLUS DE GONTAULT, Duke of Byron, a Peer and Marſhal of France, and Governor of Burgundy, was found the chief of thoſe that had conſpired the death of King Henry the Fourth: and thereupon, anno 1602, had ſentence of death paſſed upon him, to have his head ſtruck off at the Baſtile of Paris. This man, as he was a perſon of a moſt invincible ſpirit, would not ſuffer his hands to be bound: he bade the executioner not come near him till he called, otherwiſe he would ſtrangle him with his hands. While he was upon his knees praying, the headſman ſevered his head from his ſhoulders; and it was obſerved, that the face looked fiercely, the tongue moved, and a thick and bluiſh vapour, like a ſmoke, went out together with his blood; all tokens of a vehement anger and paſſion which he at that time was in.

PHILAGRUS, a Sicilian, the ſcholar of Lollianus, and a ſophiſt, was of that angry and paſſionate temper, that he gave one of his ſcholars a blow upon the face when he was aſleep. So untractable was the diſpoſition of this man, when one aſked him Why he did not marry, that he might have children? "Becauſe (ſaid he) I am never pleaſed; no, not with myſelf?"

HEROD, the Tetrarch of Judea, had ſo little command over his paſſion, that upon every ſlight occaſion his anger would tranſport him into abſolute madneſs. In ſuch a deſperate fit he killed Joſippus. Sometimes he would be ſorry, and repent of the folly and injuries he had done when anger had clouded his underſtanding, and ſoon after commit the ſame outrages, ſo that none about him were ſure of their lives a moment: and no wonder, for unreſtrained anger quickly breaks out into madneſs. There is no difference between a madman and an angry man while the fit continues, becauſe both are void of reaſon, inexorable, and blind, for that ſeaſon. It too often ruins and ſubverts whole families, towns, cities, and kingdoms. It is a vice that few men

are able to conceal; for if it do not betray itſelf by external ſigns, ſuch as a ſudden paleneſs of the countenance, and trembling of the joints, it is more impetuous within; ſecretly knaws the very heart, and produces dangerous effects in thoſe that nouriſh it.

Pleaſure.

SENTIMENTS.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the ſight of thine eyes;—But know thou, that for all theſe things God will bring thee into judgment.

PLEASURES, unleſs wholly innocent, never continue ſo long as the ſting they leave behind them.

He that is violent in the purſuit of pleaſures, won't ſtick to turn villain for the purchaſe.

Let pleaſures be ever ſo innocent, the exceſs is always criminal.

The temperate man's pleaſures are durable, becauſe they are regular; and all his life is calm and ſerene, becauſe it is innocent.

Pleaſures, while they flatter a man, ſting him to death; they are ſhort, falſe, and deceitful, and revenge the jolly madneſs of one hour with the ſad repentance of many.

The only true and ſolid pleaſure reſults from the reflection of having done our duty to our God, our fellow creatures, and ourſelves; "having a conſcience void of offence towards God, and towards all men."

No pleaſure can be true, or purſued with propriety and wiſdom, which makes too large inroads on our time, our fortune, our health, our character, or our duty.

EXAMPLES.

THE following portrait of vicious pleaſure is given by an ingenious writer, after the manner of Plato. "Pleaſure (ſays he) is a beautiful harlot ſitting in her chariot, whoſe four wheels are pride, gluttony, luſt, and idleneſs. The two horſes are proſperity and abundance; the two drivers are indolence and ſecurity: her attendants and followers are guilt, grief, late repentance (if any) and often death and ruin. Many great men, many ſtrong men, many rich men, many hopeful men, and many young men, have come to their end by her; but never any enjoyed full and true content by means of her."

THE excellence of the allegory ſubjoined, may ſtand as an apology for its length. "When Hercules (ſays the venerable moraliſt) was in that part of his youth in which it was natural for him to conſider what courſe of life he ought to purſue, he one day retired into a deſart, where the ſilence and ſolitude of the place very much favoured his meditations. As he was muſing on his preſent condition, and very much perplexed in himſelf on the ſtate of life he ſhould chooſe, he ſaw two women, of a larger ſtature than ordinary, approaching towards him. One of them had a very noble air and graceful deportment; her beauty was natural and eaſy, her perſon clean and unſpotted, her eyes caſt towards the ground with an agreeable reſerve, her motion and behaviour full of modeſty, and her raiment white as ſnow. The other had a great deal of health and floridneſs in her countenance, which ſhe had helped with an artificial colouring, and endeavoured to appear more than ordinarily graceful in her mien, by a mixture of affectation in all her geſtures. She had a wonderful confidence and aſſurance in her looks, and all the variety of colours in her dreſs that ſhe thought were the moſt proper to ſhew her complexion to advantage. She caſt her eyes upon herſelf, then turned them on thoſe who were preſent to ſee how they liked her, and often looked on the figure ſhe made in her own ſhadow. Upon her nearer approach to Hercules, ſhe ſtepped before the other lady (who

came forward with a regular, compoſed carriage) and, running up to him, accoſted him after the following manner: "My dear Hercules, I find you are very much divided in your own thoughts upon the way of life which you ought to chooſe. Be my friend, and follow me. I'll lead you into the poſſeſſion of pleaſure, out of the reach of pain, and remove you from all the noiſe and diſquietude of buſineſs. The affairs either of war or peace ſhall have no power to diſturb you. Your whole employment ſhall be to make your life eaſy, and to entertain every ſenſe with its proper gratification. Sumptuous tables, beds of roſes, clouds of perfumes, concerts of muſic, crowds of beauties, are all in readineſs to receive you. Come along with me into this region of delights, this world of pleaſure, and bid farewell for ever to care, to pain, to buſineſs." Hercules, hearing the fair inviter talk after this manner, interrupted her a moment to inquire her name. To which ſhe anſwered, "My friends, and thoſe who are well acquainted with me, call me HAPPINESS; but my enemies, and thoſe who would injure my reputation, have given me the name of PLEASURE." By this time the other lady was come up, who addreſſed herſelf to the young hero in a very different manner. "Hercules (ſaid ſhe) I offer myſelf to you becauſe I know you are deſcended from the gods, and give proofs of that deſcent by your love to virtue, and application to the ſtudies proper for your age. This makes me hope you will gain both for yourſelf and me an immortal reputation. But, before I invite you into my ſociety and friendſhip, I will be open and ſincere with you, and muſt lay down this as an eſtabliſhed truth, That there is nothing truly valuable which can be purchaſed without pains or labour. The gods have ſet a price upon every real and noble pleaſure. If you would gain the favour of the deity, you muſt be at the pains of worſhipping him; if the friendſhip of good men, you muſt ſtudy to oblige them; if you would be honored by your country, you muſt take care to ſerve it. In ſhort, if you would be eminent in war or peace, you

muſt become maſter of all the qualifications that can make you ſo. Theſe are the only terms and conditions upon which I can propoſe happineſs." Here (continues the fabuliſt) the goddeſs of pleaſure broke in upon the diſcourſe. "You ſee, Hercules, by her own confeſſion, that the way to her pleaſure is long and difficult; whereas that which I propoſe is ſhort and eaſy."—"Alas! (returned the other amiable figure, whoſe viſage glowed with a paſſion made up of ſcorn and pity) what are the pleaſures you propoſe?—To eat before you are hungry; to drink before you are athirſt; to ſleep before you are tired; to gratify appetites before they are raiſed, and to raiſe ſuch appetites as nature never planted! You never heard the moſt delicious muſic, which is the praiſe of one's ſelf; nor ſaw the moſt beautiful object, which is the work of one's own hands. Your votaries paſs away their youth in a dream of miſtaken pleaſure, while they are hoarding up anguiſh, torment, and remorſe, for old age. As for me, I am the friend of gods, and of good men; an agreeable companion to the artiſan, an houſhold guardian to the fathers of families, a patron and protector of ſervants, an aſſociate in all true and generous friendſhips. The banquets of my votaries are never coſtly, but always delicious; for none eat or drink at them who are not invited by hunger and thirſt. Their ſlumbers are ſound, and their waking hours are cheerful. My young men have the pleaſure of hearing themſelves praiſed by thoſe who are in years; and they who are in years, of being honoured by thoſe who are young. In a word, my followers are favoured by the gods, beloved by their acquaintances, eſteemed by their country, and, after the cloſe of their labours, honoured by poſterity, and received up into Heaven." Here (ſays the mythologiſt) they ended. We know, by the account we have of the life of this memorable hero in ancient hiſtory, to which of theſe two fair advocates he gave up his heart. And I believe every one who reads this will do him the juſtice to approve his choice

of virtue, in preference to voluptuouſneſs and vicious indulgence.

"THERE is not (ſays Mr. Addiſon) a common ſaying which has a better turn of ſenſe in it, than what we often hear in the mouths of the vulgar, "That cuſtom is a ſecond nature." Dr. Plot, in his hiſtory of Staffordſhire, tells us of an idiot, who chancing to live within the ſound of a clock, and always amuſing himſelf with counting the hour of the day whenever it ſtruck, the clock being ſpoiled by ſome accident, the idiot continued to ſtrike and count the hour without the help of it, in the ſame manner as he had done when it was entire.

HOW glorious a ſhare of true pleaſure muſt Pliny the younger have enjoyed, when, having determined to gratify the public with 50,000 lives, he charged his eſtate with 3000 per annum, and ordered the ſum to be employed for the ſubſiſtence of the poor of both ſexes; thus, by his ſelf-denial, diffuſing joy through many a worthy heart! One of his friends, however, reproved him for ſo doing, obſerving how abſurd it was to have thus ſtripped himſelf of his poſſeſſions, by the impoſing upon himſelf ſuch a law. To which he replied, "And is it not right to give the preference to public, rather than to private utility; to eternity rather than to time; and to take more care about doing well, than the poſſeſſing much."

APICIUS was a great epicure, according to the low and vulgar ſenſe of the word; but Apicius was not a Pliny; and yet Apicius had his pleaſures. He had eaten, it ſeems, of a certain fiſh at Minturna in Campania, where he was told that the ſpecies was much larger in Africa. Upon this he immediately equips a veſſel, and ſets ſail for that coaſt. The navigation was difficult and dangerous: but what will not hunger do? Apicius is a man of pleaſure; and appetite, every league he travels, increaſes the neceſſity of gratification. When they arrived on the coaſt of Africa, ſeveral fiſhing boats, already apprized of his voyage, came to him, and brought him ſome of the fiſhes in queſtion; when,

how great was his ſurprize and chagrin, to find that they were not at all bigger than thoſe of Minturna! Inſtantly therefore, without being touched with the rational curioſity of ſeeing a country he had never viſited before; without any regard to the prayers of the people in his train, who wanted the refreſhments of the ſhore, Apicius ordered his pilots to return to Italy, and thus ended his memorable adventure.

IT is with great ſatisfaction that we can quote the following, in honour of a living and exemplary character; and not unſuitable to the ſubject before us. Mr. Boſwell in his account of General Paoli obſerves, that his notions of morality are high and refined; ſuch as become the father of a nation. "He told me, one day, that his father had brought him up with great ſtrictneſs, and that he had very ſeldom deviated from the paths of virtue: that this was not from a defect of feeling and paſſion; but that his mind being filled with important objects, his paſſions were employed in more noble purſuits than thoſe of licentious pleaſure." I ſaw (continues the author) from Paoli's example, the great art of preſerving young men of ſpirit from the contagion of vice, in which there is often a ſpecies of ſentiment, ingenuity, and enterprize, nearly allied to virtuous qualities. Shew a young man that there is more real ſpirit in virtue than in vice, and you have a ſurer hold of him during his years of impetuoſity and paſſion, than by convincing his judgment of all the rectitude of ethics.

"DESCARTES (ſays a pleaſant writer in the Guardian) was the firſt who diſcovered a certain part of the brain, called by anatomiſts the pineal gland, to be the immediate receptacle of the ſoul, where ſhe is affected with all ſorts of perceptions, and exerts all her operations by the intercourſe of the animal ſpirits, which run through the nerves that are thence extended to all parts of the body. On the ſtrength of this hypotheſis the writer (aſſuming the character of an inviſible inveſtigator of the mind) founds the following ingenious and important remarks, whoſe moral is ſtri-

kingly obvious and worthy of attention. I one day (ſays he) entered into the pineal gland of a certain perſon, who ſeemed very fit to give me an inſight into all that which conſtitutes the happineſs of him who is called "A man of Pleaſure." But I found myſelf not a little diſappointed in my notions of the pleaſures which attend a voluptuary who has ſhaken off the reſtraints of reaſon. His intellectuals, I obſerved, were grown unſerviceable by too little uſe, and his ſenſes were decayed and worn out by too much. That perfect inaction of the higher powers prevented appetite, in prompting him to ſenſual gratifications, and the outrunning of natural appetite produced a loathing inſtead of a pleaſure. I there beheld the intemperate cravings of youth without the enjoyments of it, and the weakneſs of old age without its tranquillity. When the paſſions were ſeized and rouſed by ſome powerful object, the effect was not to delight or ſooth the mind, but to torture it between the returning extremes of appetite and ſatiety. I ſaw the wretch racked, at the ſame time, with a painful remembrance of paſt miſcarriages, a diſtaſte of the preſent objects that ſolicit his ſenſes, and a ſecret dread of futurity; and I could ſee no manner of relief or comfort in the ſoul of this miſerable man, but what conſiſted in preventing his cure by inflaming his paſſions and ſuppreſſing his reaſon. But though it muſt be owned, he had almoſt quenched that light which his Creator had ſet up in his ſoul; yet, in ſpite of all his efforts, I obſerved, at certain ſeaſons, frequent flaſhes of remorſe ſtrike through the gloom, and interrupt that ſatisfaction he enjoyed in hiding his own deformities from himſelf."

Religion.

SENTIMENTS.

Happy is the man that findeth wiſdom, and the man that getteth underſtanding. For the merchandize of it is better than the merchandize of ſilver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canſt deſire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleaſantneſs, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

RELIGION is that ſenſe of God on the ſoul, and our obligation to, and dependance upon him, as to make it our principal ſtudy to do that which we think will be well pleaſing in his ſight, and to avoid every thing which we think will offend him. As he is the fountain of goodneſs and juſtice; of courſe, religion muſt be the foundation of all Chriſtian and moral virtue: to do good to all; and to avoid giving offence to, or injuring willingly, even thoſe who are enemies and perſecutors.

We may confidently affirm that it is natural to man, even in the moſt unenlightened ſtate; for nations that never were favoured with the knowledge of religion, by revelation, have nevertheleſs an idea that there is a Being who rewards good men and puniſhes wicked.

Religion, like the treaſure hid in the field, for which a man ſold all he had to purchaſe—is of that price, that it cannot be had at too great a purchaſe; ſince without it the beſt condition of life cannot make us happy; and with it, it is impoſſible we ſhould be miſerable, even in the worſt. It ſupports a Chriſtian under all the afflictions of life: the deſertion of friends, the wreck of fortune, and the loſs of reputation; the deprivation of children who are ſtrongly linked to his

heart; but, above all, perhaps the wife of his boſom, his ſecond ſelf; yet he humbly ſubmits to the ſoul-rending ſtrokes, and with Job ſays, "*Though he ſlay me, yet will I truſt in him.*" It is the anchor of a moſt glorious hope—of a final victory over death and ſin!—"I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth; and though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God."

EXAMPLES.

WHEN Protagoras the ſceptic, whoſe ſtrange caprices led him to doubt of every thing, even though he ſaw or felt it, began his book by ſaying, "As for the Gods, whether they are or are not, I have nothing to ſay;" the magiſtrates of Athens highly reſented this profane trifling with things ſacred, baniſhed him out of their city, and condemned his book to be burnt by the common executioner. And afterwards, when he and his friend Pyrrho were aſked why they walked ſo much alone, they anſwered, "It was to meditate how they might be good." And being hereupon further aſked, what neceſſity there was for being good, if it were certain that there is no God; they replied, "It cannot be aſcertained that there is no God; and therefore it is prudence to provide for the worſt."

WHAT a bleſſing to mankind was the ingenious, humble, and pious Mr. Boyle! what a common peſt was the fallacious, proud, and impious Hobbes! Accordingly we find that the former bade adieu to the world with the utmoſt ſerenity, honour, and hope; while the latter went out of it in the dark, and with terrible apprehenſions of an unknown future. He had been an inſtrument of the prince of darkneſs, in poiſoning many young gentlemen, and others, with his wicked principles, as the Earl of Rocheſter confeſſed with extreme compunction and grief upon his death bed. It is remarked by thoſe who critically obſerved the author of the "Leviathan," that though an

a humour of bravado he would ſpeak very ſtrange and unbecoming things of God; yet in his ſtudy, in the dark, and in his retired thoughts, he trembled before him. Many appear like Atheiſts in their mirth, amidſt wine and company, who are quite of other ſentiments in ſickneſs, and gloom and ſolitude. What could make this ſtrange man awake in ſuch terror and amazement if his candle happened to go out in the night? What, but that he was unable to bear the diſmal reflections of his dark and deſolate mind; and knew not how to extinguiſh, nor how to bear the light of "the candle of the Lord" within him?

DR. DODDRIDGE in his life of that memorable convert, Col. Gardiner, informs us, "That his fine conſtitution, than which perhaps there was hardly ever a better, gave him great opportunities of indulging himſelf in exceſſes; and his good ſpirits enabled him to purſue his pleaſures of every kind in ſo alert and ſprightly a manner, that multitudes envied him, and called him by a dreadful kind of compliment, "the happy rake." Yet ſtill the checks of conſcience, and ſome remaining principles of ſo good an education as he had received, would break in upon his moſt licentious hours; and I particularly remember he told me, that when ſome of his diſſolute companions were once congratulating him on his diſtinguiſhed felicity, a dog happening at that time to come into the room, he could not forbear groaning inwardly, and ſaying to himſelf, "O that I were that dog!" Such was then his happineſs; and ſuch perhaps is that of hundreds more, who bear themſelves higheſt in the contempt of religion, and glory in that infamous ſervitude which they call liberty."

XENOPHON informs us, that Cyrus, before all other things preferred the worſhip of the gods and a reſpect for religion. Upon this head therefore he thought himſelf obliged to beſtow his firſt and peculiar care. He accordingly began by eſtabliſhing a number of Magi, or prieſts, to ſing daily a morning ſervice of praiſe to the honour of the gods, and to offer ſacrifices;

which was daily practiſed among the Perſians of ſucceeding ages. The prince's diſpoſition quickly became, as is uſual, the prevailing diſpoſition among the people, and his example became the rule of their conduct. Cyrus, on the other hand, was extremely glad to find in them ſuch ſentiments of religion; being convinced, that whoever ſincerely fears and worſhips God, will at the ſame time be faithful to his king, and preſerve an inviolable attachment to his perſon, and to the welfare of the ſtate.

ANTALCIDAS, a Spartan, being about to enter into holy orders, was aſked by the prieſt what action worthy of renown he had performed during his life. He replied, "If I have performed any, the gods themſelves are acquainted with it." How noble an inſtance of modeſty! how exalted a notion of the Deity!

ANAXIMENES being aſked how he could ſo calmly purſue his ſtudies, confined as he was to a priſon, and expecting death; anſwered, "That his ſoul was not confined, having as large a walk as the heavens which he ſtudied; nor frighted, having an hope as great as the immortality which he looked for."

DURING the retreat of the famous King Alfred, at Athelney in Somerſetſhire, after the defeat of his forces by the Danes, the following circumſtance happened; which, while it convinces us of the extremities to which that great man was reduced, will give us a ſtriking proof of his pious and benevolent diſpoſition. A beggar came to his little caſtle there, and requeſted alms; when his queen informed him, "that they had only one ſmall loaf remaining, which was inſufficient for themſelves, and their friends, who were gone abroad in queſt of food, though with little hopes of ſucceſs." The king replied, "Give the poor Chriſtian one half of the loaf. He that could feed five thouſand men with five loaves and two fiſhes, can certainly make that half of the loaf ſuffice for more than our neceſſities." Accordingly the poor man was relieved;

and this noble act of charity ſoon recompenſed by a providential ſtore of freſh proviſions, with which his people returned.

OF all the ſingular virtues which united in the character of Guſtavus Adolphus of Sweden, that which crowned the whole was his exemplary piety to God. The following is related of him, when he was once in his camp before Werben. He had been alone in the cabinet of his pavilion ſome hours together, and none of his attendants at theſe ſeaſons durſt interrupt him. At length, however, a favourite of his, having ſome important matter to tell him, came ſoftly to the door, and looking in beheld the king very devoutly on his knees at prayer. Fearing to moleſt him in that ſacred exerciſe, he was about to withdraw his head, when the king eſpied him, and bidding him come in, ſaid, "Thou wondereſt to ſee me in this poſture, ſince I have ſo many thouſands of ſubjects to pray for me: but I tell thee, that no man has more need to pray for himſelf, than he who being to render an account of his actions to none but God, is for that reaſon more cloſely aſſaulted by the devil than all other men beſide."

EUSEBIUS in his hiſtory informs us, That St. John, during his miniſtration to the weſtern churches, caſt his eye upon a young man remarkable for the extent of his knowledge, and the ingeniouſneſs of his mind. The aged apoſtle thought that he had diſcovered in him an uſeful inſtrument for the propagating of Chriſtianity: accordingly he took particular pains to convert him, and to inſtruct him in the divine doctrines of his great Maſter; and, that he might be ſtill better acquainted with the ſyſtem of Chriſtianity, at his departure he recommended him to the care of a pious old father who had ſome authority in the infant church. The youth continued a while in the duties of his new profeſſion, and attended with care to the lectures of his venerable tutor. But his former aſſociates, when they found themſelves deſerted by him, were grieved at the ſucceſs of the apoſtle, and exerted their utmoſt efforts to regain ſo uſeful and entertaining

a companion. They ſucceeded in their attempts; the father was forſaken, and his pupil plunged deep into irregularity and vice. The apoſtle, after ſome time, returned to thoſe parts; and "where (ſaid he with impatience to his aged friend) where is my favorite youth?"—"Alas! (replied the good old man, with tears in his eyes) he is fallen, irrecoverably fallen; he has forſaken the ſociety of ſaints, and is now a leader of a gang of robbers in the neighbouring mountains." Upon hearing this unexpected and unpleaſing account, the apoſtle forgot his ſufferings and his years, and haſtened to the place of rendezvous; where, being ſeized by one of the band, he deſired to ſpeak with their captain. The captain, being told that a ſtrange pilgrim aſked to be admitted to him, ordered him to be brought before him: but when he beheld the venerable apoſtle, his hopes of amuſement ſunk, and were changed into ſhame and confuſion; and the hardy leader of a band of robbers trembled before a poor and helpleſs old man. He quitted once more the ſociety of wickedneſs, and lived and died in the ſervice of his Redeemer.

AN excellent critic introduces a libertine ſpeaking in theſe terms: "When the phyſician is near my bed, my confeſſor is my comforter. I know very well how to hinder religion from afflicting me when I am well; but I permit her to conſole me when I am ſick. When I have no longer any thing to hope for on one hand, Religion preſents herſelf, and gains me over by her promiſes; I then wiſh earneſtly to give myſelf up to her, and to die on the ſide of hope." How many a libertine might we enumerate, who apparently reaſons in this manner, thus egregiouſly deludes himſelf, and is the dupe of his own licentiouſneſs! And how aptly might we addreſs to ſuch ſelf-deceivers thoſe ſingular lines, which, alas! do but too ſenſibly reach them!

When the Devil was ſick, the Devil a Monk would be:
When the Devil was well, the devil a Monk was he!

WHILE the colleagues of Conſtantius the Roman Emperor were perſecuting the Chriſtians with fire and ſword, he politically pretended to perſecute them too; and declared to ſuch officers of his houſhold, and governors of provinces, as were Chriſtians, that he left it to their choice, either to ſacrifice to the gods, and by that means preſerve themſelves in their employments, or to forfeit their places and his favour by continuing ſteady in their religion. When they had all declared their option, the emperor diſcovered his real ſentiments; reproached in the moſt bitter terms thoſe who had renounced their religion; highly extolled the virtue and conſtancy of ſuch as had deſpiſed the wealth and vanities of the world; and diſmiſſed the former with ignominy, ſaying, "That thoſe who had betrayed their God, would not ſcruple to betray their prince;" while he retained the latter, truſted them with the guard of his perſon, and the whole management of public affairs, as perſons on whoſe fidelity he could firmly rely, and in whom he might put an entire confidence.

IT was the daily practice of that eminent phyſician Dr. Boerhaave, throughout his whole life, as ſoon as he aroſe in the morning (which was generally very early) to retire for an hour to private prayer and meditation on ſome part of the ſcriptures. He often told his friends, when they aſked him how it was poſſible for him to go through ſo much fatigue, "That it was this which gave him ſpirit and vigour in the buſineſs of the day." This therefore he recommended as the beſt rule he could give; "For nothing (he ſaid) could tend more to the health of the body than the tranquility of the mind; and that he knew nothing which could ſupport himſelf or his fellow creatures, amidſt the various diſtreſſes of life, but a well-grounded confidence in the Supreme Being, upon the principles of Chriſtianity." This remark of the doctor's is undeniably juſt. A benevolent manner of acting, and a true greatneſs of ſoul, can never flow from any other ſource than a conſciouſneſs of the Divine favour and aſſiſtance.

THE Emperor Charles V. declared, "That he found more ſatisfaction, more content, in his monaſtic ſolitude, and exerciſes of devotion, than all the victories and all the triumphs of his paſt life had ever afforded him, though they made him eſteemed as the moſt fortunate of princes."

BISHOP BURNET, in his ſermon on the funeral of the honorable Mr. Boyle, ſays of that excellent man: "He had the profoundeſt veneration for the great God of Heaven and Earth that I ever obſerved in any man. The very name of God was never mentioned by him without a pauſe and viſible ſtop in his diſcourſe." And elſewhere he obſerves, "It appears, from thoſe who converſed with him on his inquiries into nature, that his main deſign in that (on which as he had his own eye moſt conſtantly, ſo he took care to put others often in mind of it) was to raiſe in himſelf and others higher ideas of the greatneſs and glory, of the wiſdom and goodneſs of God. This was ſo deep in his thoughts that he concludes the article of his will which relates to the Royal Society, in theſe words.—"Wiſhing them an happy ſucceſs in their laudable attempts to diſcover the true nature of the works of God; and praying that they, and all other ſearchers into phyſical truths, may cordially refer their attainments to the glory of the great Author of nature, and the comfort of mankind."

MR. LOCKE, in a letter written the year before his death to one who aſked him, "What is the ſhorteſt and ſureſt way for a young gentleman to attain to the true knowledg of the Chriſtian religion? gives this memorable reply—"Let him ſtudy the Holy Scriptures; eſpecially the New Teſtament; therein are contained the words of eternal life. It has God for its author! ſalvation for its end; and truth, without any mixture of error, for its matter." The death of this great man was agreeable to his life. We are aſſured, by one who was with him when he died, and who had lived in the ſame family for ſeven years before, "That, the day before his death, he particularly exhorted all about him to read the Holy Scriptures, and deſired to be remem-

bered by them at evening prayers. On being told, that if he choſe it the whole family ſhould come and pray by him in his chamber, he anſwered he ſhould be very glad to have it ſo, if it would not give too much trouble; and an occaſion offering to ſpeak of the goodneſs of God, he eſpecially exalted the care which God ſhewed to man, in juſtifying him by faith in Jeſus Chriſt; and concluded with returning God thanks, in particular, for having bleſſed him with the knowledge of that divine Saviour." About two months before his death he drew up a letter to a certain gentleman, and left this direction upon it, "To be delivered to him after my deceaſe;" in which are theſe remarkable words, "I know you loved me living, and will preſerve my memory now I am dead. This life is a ſcene of vanity that ſoon paſſes away, and affords no ſolid ſatisfaction, but in the conſciouſneſs of doing well, and in the hopes of another life. This is what I can ſay upon experience, and what you will find to be true when you come to make up the account.

MR. ADDISON (as we learn from the late celebrated Dr. Young's Tract on Original Compoſition) after a long and manly, but fruitleſs ſtruggle with the diſtemper of which he died, diſmiſſed his phyſicians, and with them all hopes of life. He diſmiſſed not, however, his concern for the living; but ſent for a youth nearly related to him, and finely accompliſhed, yet not above being the better for good impreſſions from a dying friend. He came; but, life now glimmering in the ſocket, the dying friend was ſilent. After a decent and proper pauſe, the youth ſaid, "Dear Sir, you ſent for me; I believe, and I hope that you have ſome commands; I ſhall hold them moſt ſacred." May diſtant ages not only hear but feel the reply! Forcibly graſping the young gentleman's hand, he ſoftly ſaid, "See in what peace a Chriſtian can die!" He ſpoke with difficulty, and ſoon expired. Through divine grace how great is man! through divine mercy how ſtingleſs is death! Who would not thus expire?

LOUIS the late Duke of Orleans thus expreſſed the delight he found in piety and devotion: "I know, by experience, that ſublunary grandeur and ſublunary pleaſure are deceitful and vain, and are always infinitely below the conceptions we form of them. But, on the contrary, ſuch happineſs, and ſuch complacency, may be found in devotion and piety, as the ſenſual mind has no idea of."

CARDINAL WOLSEY, one of the greateſt miniſters of ſtate that ever was, poured forth his ſoul in theſe words, after his fall from the favour of Henry VIII. "Had I but been as diligent to ſerve my God as I have been to pleaſe my king, he would not have forſaken me now, in my grey hairs."

WE cannot perhaps cloſe this topic more forcibly, than with the following ſtriking circumſtance reſpecting M. de Voltaire; a man who, after having long, and too juſtly, been conſidered as the patron of infidelity; and, after having ſhewn himſelf equally the enemy of every religious eſtabliſhment; has at length, to the aſtoniſhment of all ſerious minds, and at the cloſe of a long life, of near eighty years, in the moſt ſolemn manner given the confeſſion of his faith ſubjoined; and which is confirmed on the oath of ſeveral witneſſes who were preſent.—"I believe firmly (ſays he) all that the catholic, apoſtolic, and Roman church believes and confeſſes. I believe in one God, in three perſons, Father, Son, and Holy Ghoſt, really diſtinguiſhed; having the ſame nature, the ſame divinity, and the ſame power. That the ſecond perſon was made man, called Jeſus Chriſt; who died for the ſalvation of all men; who has eſtabliſhed the holy church, to which it belongs to judge of the true ſenſe of the holy ſcriptures. I condemn likewiſe all the hereſies the ſaid church has condemned and rejected; likewiſe all perverted miſinterpretations which may be put on them. This true and catholic faith, out of which none can be ſaved, I profeſs and acknowledge to be the only true one; and I ſwear, promiſe, and engage myſelf to die in this belief by the grace of God. I believe and acknowledge alſo, with a

perfect faith, all, and every one of the articles of the Apoſtle's Creed; (which he recited in Latin very diſtinctly.) I declare, moreover, that I have made this confeſſion before the reverend Father Capuchin, previous to his confeſſing me." If a veteran in the cauſe of infidelity thus cloſes his life and his works, does it not greatly behove thoſe who have been deluded or miſled by his writings, ſeriouſly to look to themſelves; and bring this ſtriking example to their hearts, leſt they fall into the condemnation which their maſter ſeeks thus meanly, at the end to avoid!

Ridicule.

SENTIMENTS.

———"*The world's dread laugh,*
Which ſcarce the firm philoſopher can ſcorn."

NOTHING is ridiculous but what is deformed; nor is any thing proof againſt raillery but what is proper and handſome.

Men make themſelves ridiculous not by the qualities they have, but the affectation of thoſe they have not.

Ridicule is a weapon uſed by weak men and little minds, when they have got the wrong ſide of a queſtion, and are at a loſs for arguments.

The wicked or profligate uſe it to ſhield them againſt the conviction of truth; to perplex when they cannot convince; to wound the reputation of thoſe they cannot emulate; and to frighten the timorous from following the duties of conſcience and rectitude.

It is commonly the ſtrongeſt inſtrument of ignorance and error, and may be applied to either ſide of a queſtion, according to the dexterous management of him that uſeth it.

Nothing blunts the edge of ridicule ſo much as good humour, or ſharpens it ſo much as the contrary.

Ridicule is the chief weapon of infidelity;—the loweſt and moſt abandoned of mankind can ridicule the moſt exalted beings; they call prudence avarice; courage, raſhneſs; and brand good nature with the name of prodigality; they laugh at the compaſſionate for his weakneſs; the ſerious man for his preciſeneſs; and the pious man for his hypocriſy; and modeſty is prudery; for the man of wit is never ſo happy as when he can raiſe the bluſh of ingenuous merit, or ſtamp the marks of deformity and guilt on the features of innocence and beauty. In ſhort, it is only calculated to put virtue out of countenance, to enhance the miſeries of the wretched, and poiſon the feaſt of happineſs; to inſult man, affront God; to make us hateful to our fellow creatures, uneaſy to ourſelves, and highly diſpleaſing to the Almighty.

EXAMPLES.

A YOUNG Gentleman of moderate underſtanding, but of great vivacity, by dipping into many authors of the modiſh and free-thinking turn, had acquired a little ſmattering of knowledge, juſt enough to make an atheiſt or a free-thinker, but not a philoſopher or a man of ſenſe. With theſe accompliſhments he went into the country to viſit his father, who was a plain, rough, honeſt man, and wiſe, though not learned. The ſon, who took all opportunities to ſhew his learning, began to eſtabliſh a new religion in the family, and to enlarge the narrowneſs of their country notions; in which he ſucceeded ſo well, that he ſeduced the butler by his table-talk, and ſtaggered his eldeſt ſiſter. The old gentleman began to be alarmed at the ſchiſms that aroſe among his children, but did not yet believe his ſon's doctrine to be ſo pernicious as it really was, till one day talking of his ſetting-dog, the ſon ſaid he did not queſtion but Carlo was as immortal as any one of the family, and, in the heat of the argument told his father, that, for his part, he expected to die like a dog.

Upon which the old man, ſtarting up in a paſſion, cried out, "Then, Sirrah, you ſhall live like one!" and taking his cane in his hand, cudgelled him out of his ſyſtem, and brought him to more ſerious reflections and better ſtudies. "I do not (continues Sir Richard Steele, from whom this is taken) mention the cudgelling part of the ſtory with a deſign to engage the ſecular arm in matters of this nature: but certainly if it ever exerts itſelf in affairs of opinion and ſpeculation, it ought to do it on ſuch ſhallow and deſpicable pretenders to knowledge, who endeavour to give a man dark and uncomfortable proſpects of his being, and to deſtroy thoſe principles which are the ſupport, happineſs, and glory, of all public ſocieties, as well as of private perſons."

"IF the talent of ridicule (ſays Mr. Addiſon) were employed to laugh men out of vice and folly, it might be of ſome uſe in the world; but, inſtead of this, we find that it is generally made uſe of to laugh men out of virtue and good ſenſe, by attacking every thing that is ſerious and ſolemn, decent and praiſe-worthy, in human life." We have a remarkable example in the caſe of the Lord Chancellor Clarendon; concerning whom (among the other meaſures taken to prejudice and ruin him with king Charles the Second) we are told that mockery and ridicule were two of the moſt notable weapons employed by his adverſaries—and almoſt all his adverſaries were the vicious and the profane. The Duke of Buckingham in particular, and Eleanor Gwyn the king's miſtreſs, were chief among theſe; the latter being often allowed to entertain the king and ſome of his courtiers with mocking at the age and infirmities of the good Lord Chancellor, and attempting to imitate his lameneſs of gait and gravity of aſpect; while the former, upon every occaſion, pleaſed himſelf and the company in acting all the perſons who ſpoke even at the council-board, in their looks and motions—a piece of mimicry in which he had an eſpecial faculty, and in his exerciſe of which the chancellor had a full part. Thus, in the height of mirth, if the king ſaid, "he

would go such a journey, or do such a trivial thing to-morrow," a wager would be laid with him that he would not do it; and when the king asked why, it was answered, "that the chancellor would not let him;" and another would protest "that he thought there was no ground for that imputation; however, he could not deny that it was generally believed abroad, that his majesty was entirely and implicitly governed by the chancellor:" and when by these means they had often put the king in a passion, it was instantly reported with great joy in other companies. By such petty, low, and most illiberal arts, was a great and good man insulted, and at length degraded from all his comforts, his honours, and his good name. Nor was this all: the merry monarch himself suffered most essentially by the like shafts of ridicule and buffoonery; had it not been for which, there seems no room to doubt that in many instances he had proved a much better king, and a more happy man. This is particularly noted by the noble lord abovementioned, who one day told the king, "That it was observed abroad to be a faculty very much improved of late in his court, to laugh at those arguments which they could not answer." And though, says he, the king did not then, nor a good while after, appear to dislike the liberty I presumed to take with him; yet I found every day that some arguments grew less acceptable to him, and that the constant conversation he held with men of great profaneness, whose wit consisted in abusing scripture, and in repeating and acting what preachers said in their sermons, and turning it into ridicule (a science in which the Duke of Buckingham excelled) did much lessen the natural esteem and reverence he had for the clergy; and inclined him to consider them as a rank of men who compounded a religion for their own advantage, and to serve their own turns; nor was all that I could say to him of weight enough to make any impression to the contrary.

THE Earl of C——d being at Brussels, was waited on by the celebrated M. Voltaire, who politely in-

vited him to ſup with him and Madame C——. His lordſhip accepted the invitation. The converſation happening to turn upon the affairs of England, "I think, my lord, (ſaid Madame C——) that the parliament of England conſiſts of five or ſix hundred of the beſt informed and moſt ſenſible men in the kingdom?" "True, Madam; they are generally ſuppoſed to be ſo." "What then, my lord, can be the reaſon that they tolerate ſo great an abſurdity as the Chriſtian religion?" "I ſuppoſe, madam, (replied his lordſhip) it is becauſe they have not been able to ſubſtitute any thing better in its ſtead: when that is the caſe, I don't doubt but in their wiſdom they will readily accept it." Surely ſo well turned a piece of raillery was more forcible than a thouſand arguments; and in caſes like theſe, it is, that the true ſenſe of ridicule is ſeen.

AN ancient author relates, that a company of vain and profligate perſons having been drinking and inflaming their blood in a tavern at Boſton in New-England, upon ſeeing the reverend Mr. Cotton, a pious and amiable miniſter, coming along the ſtreet, one of them told his companions, "I'll go and put a trick upon the old Cotton." Accordingly he approached him, and croſſing his way, whiſpered in his ear, "Cotton, thou art an old fool." "True (replied Mr. Cotton;) I confeſs I am ſo;—the Lord make both me and thee wiſer than we are; even wiſe to ſalvation!" Struck with his anſwer, the man related it to his aſſociates, and, notwithſtanding their then ſituation, it failed not to caſt a great damp upon their ſpirits in the midſt of their frolicks.

THE retirement and uſual penſiveneſs of Sir Francis Walſingham, prime miniſter of Queen Elizabeth, being looked upon by his friends at court as a fit of melancholy, ſome of them came to him on purpoſe to amuſe and divert him from it. Sir Francis, however, ſoon repreſſed their jocularity, by telling them, "Ah! my friends, while we laugh, all things are ſerious round about us. God is ſerious, who exerciſeth ſuch patience towards us; Chriſt is ſerious, who ſhed his

blood for us; the Holy Ghoſt is ſerious, who ſtriveth againſt the obſtinacy of our hearts: the ſacred ſcriptures bring to our ears the moſt ſerious and important things in the world; the holy ſacraments repreſent to us the moſt ſerious and awful matters: the whole creation is ſerious in ſerving God and us; all that are in Heaven and Hell are ſerious. How then can man, that hath one foot in the grave, jeſt and laugh?" What an antidote to ſcoffing and mockery are obvious reflections like theſe!

IF ever a vein of ridicule be uſeful in converſation, as ſometimes is the caſe, it ſeems peculiarly ſo where juſt and ſolid argument can have no effect; for, as a late very elegant writer obſerves, "When a man is ſteeled and hardened againſt conviction, we may warrantably, like Hannibal, after other expedients have been tried in vain, cut through the rock with vinegar." The following is a memorable inſtance. Several Jeſuits being one day in company with the celebrated Monſieur Boileau, roundly aſſerted, according to the principles of that ſociety, that attrition for ſin was only neceſſary, and that they were not obliged to love God: withal inſiſting, that thoſe who advanced the contrary were in an error, and impoſed an inſupportable yoke upon Chriſtians, whom God had rendered free by a new law. It was to no purpoſe to unravel their fallacies; the diſpute began to grow warm: when Monſieur Boileau, who had hitherto kept a profound ſilence, ſtarting up, cried, "O, how prettily will it ſound in the final day of judgment, when our Lord ſhall ſay to his elect, "Come you, ye well beloved of my Father; for ye have never loved me in your life but have always forbidden that I ſhould be loved, and conſtantly and bravely oppoſed thoſe heretics who were for obliging Chriſtians to love me. And you, on the contrary, go ye to the devil and his angels; you, the accurſed of my Father: for ye have loved me with your whole heart, and have ſolicited and importuned the whole world beſide to love me." This raillery ſtruck his opponents dumb, and more effectually en-

forced the neceſſity of divine love, than all the ſolid and cogent arguments before urged had been able to do.

NOTHING that may tend to remove a ſingle ſuſpicion from a character ſo amiable as that of the writer of the Spectators, can fall of a welcome reception with the candid public; and ſo far is the abovementioned artful deſcription of Articus, from being in the leaſt applicable to Mr. Addiſon, that we have the undoubted authority of a noble lord, one of his intimate friends, for aſſerting, That, often as he has been in Mr. Addiſon's company, yet, in the whole courſe of his lordſhip's acquaintance with him, he never remembers to have heard him throw out an oblique intimation that had the appearance of ill-nature; nor make a ſingle remark upon any man, but what was perfectly worthy the gentleman and man of honour, and conſiſtent with a candid, humane, and ingenuous mind.

Revenge.

SENTIMENTS.

To err is human; to forgive, divine.

Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them who deſpitefully uſe you and perſecute you.

BY taking revenge, a man is but even with his enemy; but in paſſing it over, he is his ſuperior.

To be able to bear provocation, is an argument of great wiſdom: and to forgive it, of a great mind.

Revenge ſtops at nothing that is violent and wicked. The hiſtories of all ages are full of the tragical outrages that have been executed by this diabolical paſſion.

A more glorious victory cannot be gained over ano-

ther man than this, that when the injury began on his part, the kindneſs ſhould begin on ours.

He that waits for an opportunity of acting his revenge, watches to do himſelf a miſchief.

It was a ſtrange revenge of a countryman, who was the laſt life in the leaſe of an eſtate, in his patron's poſſeſſion: who taking ſomething ill of his landlord immediately poiſoned himſelf to defeat the other of the eſtate.

Revenge begins in anger, and ends with repentance.

Solomon ſays, "The diſcretion of a man deferreth his anger, and it is his glory to paſs over a tranſgreſſion."

EXAMPLES.

WHEN the Emperor Frederic had obtained a moſt ſignal victory in Hungary, he ſpoke to his ſoldiers: "We have done (ſaid he) a great work; and yet there is a greater that ſtill remains for us to do; which is, to overcome ourſelves, and to put an end at once to our covetouſneſs, and the deſire of revenge." Thus great and generous ſouls are ever found to be the moſt placable, and are eaſieſt appeaſed: while the weak and fearful are guilty of the greateſt barbarities, not knowing how to allot any meaſure or bounds to their anger.

IN the iſle of Majorca there was a lord of a caſtle, who, among others, kept a negro ſlave, and for ſome fault of his had beaten him with ſome ſeverity. The villain Moor, watching his opportunity, when his maſter and the reſt were abſent, ſhut the door againſt him, and at his return thus acted his damnable revenge: while his lord ſtood without, demanding entrance, he reviled him, violated the honour of his lady, threw her and two of his children out at the caſtle windows, and ſtood ready to do the like with the third and youngeſt child. The miſerable father, who had beheld the ruin of all his family but this one, begged of his ſlave to ſave the life of that little one; which the cruel ſlave refuſed, unleſs he would cut off his own noſe: the pitiful parent accepted the condition, and had no ſooner

performed it, than the bloody villain first cast the infant down headlong, and then himself, in a barbarous bravery, thereby to elude the revenge of his abused lord.

A CERTAIN Italian having his enemy in his power, told him, "There was no possible way for him to save his life, unless he would immediately deny and renounce his Saviour." The timorous wretch, in hope of mercy, did it; when the other forthwith stabbed him to the heart, saying, "That now he had a full and noble revenge, for he had killed him at once both body and soul."

A NOBLE Hungarian having found one in bed with his wife, committed the adulterer to prison, there to be famished to death; and that he might the better attain his end, he caused a roasted hen every now and then to be let down to his nose, that by the smell of the meat his appetite might be excited to the greater eagerness; but he was not suffered to taste of it; only it was presented to make his punishment the more bitter. When the miserable creature had endured this manner of usage for six days, the seventh it was found that he had eaten the upper part of his own arms.

M. TULLIUS CICERO had made some orations against M. Antonius; for which, when Antonius came to be of the triumvirate, he caused him to be slain. Fulvia, the wife of Antonius, not satisfied with the death of that great orator, caused his head to be brought to her, upon which she bestowed many curses: she spit in the face of it; she placed it upon her lap, and opening the mouth, drew out the tongue, and pricked it in divers places with a needle; and, after all, caused it to be set up in a high and eminent place, over those pulpits from whence the orators use to speak their orations to the people.

CAMBYSES, the son of Cyrus, King of Persia, sent to Amasis, King of Egypt, that he should send him his daughter. Amasis, knowing that the Persian would use her but as one of his concubines, not his wife, and withal dreading his power, sent Nitetes, the

daughter of Apries the former king, adorned after the manner of his daughter. The daughter of Apries made known this deceit to Cambyſes at her firſt coming; who was thereupon ſo incenſed, that he reſolved upon a war with Egypt: and though Amaſis was dead before he could take Memphis, yet as ſoon as he had, he went thence to the city of Sais, enters the palace of Amaſis, cauſes the body of him to be taken out of his ſepulchre; which done, he would have it to be ſcourged, pulled, beaten, pricked, and uſed with all the contumely he could deviſe; this being done till the miniſters of his pleaſure were wearied, and ſeeing the ſalted carcaſe oppoſe their blows, ſo that no particle fell from it thereby; he at laſt cauſed it to be thrown into the fire, where it was burnt to aſhes.

GEORGE VILLIERS, Duke of Buckingham, was ſtabbed at Portſmouth, Saturday, Auguſt 23, 1628, by John Felton. It is ſaid the villain did it partly in revenge, for that the duke had denied him ſome office he made ſuit for; nor is it improbable, for I find him thus characteriſed: "he was a perſon of a little ſtature, of a ſtout and revengeful ſpirit. Having once received an injury from a gentleman, he cut off a piece of his little finger, and ſent it with a challenge to the gentleman to fight him; thereby to let him know, that he valued not the expoſing of his whole body to hazard, ſo he might but have an opportunity to be revenged."

ANNO 1500, at ſuch time as Tamas Shaw ruled Perſia, the city of Iſpahan (the metropolis of all Perſia) ſurfeiting with luxury, refuſed not only to contribute reaſonably to the king's occaſions (at that time moleſted with the Turks and Tartars) but audaciouſly withſtood his deſired entrance. A rebellion ſo inſufferable as made him ſwear a revenge ſcarce to be paralleled. With fury he aſſaults, in a rage enters it, firing a great part, and in an hoſtile ſeverity pillaging each houſe: and, to conclude, regarding neither the outcries of old men, weak women, nor innocent children, in two days he made headleſs three hundred thouſand of thoſe Iſpahanians; and, from Tamerlane's rigid example

at Damaſcus, erected a trophy (a pillar of their heads) as a memorial of their diſloyalty and his bitter revenge.

MEMORABLE is the example of Johannes Gualbertes, a knight of Florence; who, returning out of the field into the city, attended with a numerous retinue, met with that very perſon who, not long before, had killed his only brother; nor could the other eſcape him. Johannes preſently drew his ſword, that with one blow he might revenge the death of his brother. When the other, falling proſtrate on the ground at his feet, humbly beſought him, for the ſake of the crucified Saviour, to ſpare his life. Johannes, ſuppreſſing his anger, let him depart, and offered up his ſword, drawn as it was, before the image of Chriſt crucified, in the next church he came to.

THERE was an uncivil fellow, that did nothing all the day long but rail againſt Pericles, the famous Athenian, in the market-place, and before all the people: and though he was at that time the public magiſtrate, yet he took no notice of it, but all the while diſpatched ſundry matters of importance, till the night came; and then with a ſober pace went home towards his houſe, this valet following him all the way with aboſe. Pericles, when he came to his houſe, it being dark, called to his ſervants to light the fellow home.

AMILCAR, General of the Carthaginians, after gaining ſeveral battles, was enviouſly accuſed, as if he went about to eſtabliſh the ſole ſovereignty in himſelf, and was put to death, his brother Giſcon was forced into exile, and all his goods confiſcated. After which, the Carthaginians made uſe of ſeveral Generals; but finding themſelves to be ſhamefully beaten, and reduced to an extreme hazard of ſervitude, they recalled Giſcon from his baniſhment, and having intruſted him with the ſupreme command in all military affairs, they put into his hands all his and his brother's enemies, to be diſpoſed of and puniſhed at his pleaſure. Giſcon cauſed them all to be bound, and, in the ſight of the people, commanded them all to lie proſtrate on the ground: which done, with a quick foot he paſſed

over them all three times, treading upon each of their necks, "I have now (ſaid he) a ſufficient revenge for the murder of my brother." Upon which he freely diſmiſſed them all; ſaying, "I have not rendered evil for evil, but good for evil."

A CERTAIN jeweller had ſold the wife of Galienus the Emperor counterfeit glaſs gems for true ones. The empreſs, being told of the cheat, requeſted that he might have due puniſhment. The emperor, having heard the complaint of his wife, commands the man to be dragged from his preſence, and that he ſhould be expoſed to a lion to be torn in pieces; but, while the impoſtor fearfully, and the people greedily expected that ſome fierce and terrible lion ſhould be let out of his den to devour him, the head of a man appeared from the den, and, by the emperor's order, proclaimed theſe words: "He has played the cheat, and now he has cheated himſelf."

WHEN the Duke of Alva was in Bruſſels, about the beginning of the tumults in the Netherlands, he had ſat down before Hulſt in Flanders; and there was a Provoſt-Marſhal in his army who was a favourite of his, and this Provoſt had put ſome to death by ſecret commiſſion from the duke. There was one Captain Bolea in the army, who was an intimate friend of the Provoſt's; and one evening late he went to the Captain's tent, and brought with him a confeſſor and an executioner, as it was his cuſtom. He told the Captain he was come to execute his excellency's commiſſion, and marſhal law upon him. The Captain ſtarted up ſuddenly, his hair ſtanding upright, and, being ſtruck with amazement, aſked him, "Wherein have I offended the Duke?" The Provoſt anſwered, "Sir, I am not to expoſtulate the buſineſs with you, but to execute my commiſſion: therefore, I pray, prepare yourſelf, for there is your ghoſtly father and executioner." So he fell on his knees before the prieſt; and having done, and the hangman going to put the halter about his neck, the Provoſt threw it away, and, breaking into a laughter, told him, "there was no ſuch thing, and

that he had done this to try his courage, how he would bear the terror of death." The Captain, looking ghaſtly at him, ſaid, "Then, Sir, get you out of my tent, for you have done me a very ill office." The next morning the ſaid Captain Bolea, though a young man of about thirty, had his hair all turned grey, to the ſurpriſe of all the world, and the Duke of Alva himſelf, who queſtioned him about it; but he would confeſs nothing. The next year the duke was recalled; and, in his journey to the court of Spain, he was to paſs by Saragoſſa, and this Captain Bolea and the Provoſt went along with him as his domeſtics. The duke being to repoſe ſome days in Saragoſſa, the young old Captain Bolea told him, "that there was a thing in that town worthy to be ſeen by his excellency, which was a caſſa de loco, a bedlam-houſe, ſuch an one as there was not the like in Chriſtendom." "Well (ſaid the duke) go and tell the warden I will be there tomorrow in the afternoon." The captain having obtained this, went to the warden, and told him the duke's intention; and that the chief occaſion that moved him to it was, that he had an unruly Provoſt about him, who was ſubject oftentimes to fits of frenzy; and, becauſe he wiſhed him well, he had tried divers means to cure him, but all would not do, therefore he would try whether keeping him cloſe in bedlam for ſome days would do him any good. The next day the duke came, with a ruffling train of captains after him, among whom was the ſaid Provoſt very ſhining and fine. Being entered into the houſe about the duke's perſon, Captain Bolea told the warden, pointing to the Provoſt, "That's the man." The warden took him aſide into a dark lobby, where he had placed ſome of his men, who muffled him with his cloak, ſeized upon his ſword, and hurried him down into a dungeon. The Provoſt had lain there two nights and a day; and afterwards it happened that a gentleman coming out of curioſity to ſee the houſe, peeped into a ſmall grate where the Provoſt was. The Provoſt conjured him as he was a Chriſtian to go and tell the duke

of Alva his Provoſt was there confined, nor could he imagine why. The gentleman did his errand; and the duke, being aſtoniſhed, ſent for the warden with his priſoner. The warden brought the Provoſt in cuerpo, full of ſtraws and feathers, madman-like, before the duke; who at the ſight of him burſting into laughter, aſked the warden why he had made him priſoner. "Sir (ſaid the warden) it was by virtue of your excellency's commiſſion, brought me by Captain Bolea." Bolea ſtepped forth and told the duke, "Sir, you have aſked me oft how theſe hairs of mine grew ſo ſuddenly grey: I have not revealed it to any ſoul breathing; but now I'll tell your excellency, and ſo related the paſſage in Flanders; and added, "I have been ever ſince beating my brains to know how to get an equal revenge of him, for making me old before my time." The duke was ſo well pleaſed with the ſtory, and the wittineſs of the revenge, that he made them both friends: and the gentleman who told me this paſſage, ſaid, that the ſaid Captain Bolea is now alive, and could not be leſs than ninety years of age.

AN aſtrologer predicted the death of King Henry the Seventh ſuch a year. The king ſent for him, and aſked if he could tell fortunes. He ſaid, "Yes." The king then aſked if he did foreſee ſome imminent danger that much about that time ſhould hang over his own head. He ſaid "No." "Then (ſaid the king) thou art a fooliſh figure-caſter, and I am more ſkilful than thou; for as ſoon as I ſaw thee I inſtantly propheſied that thou ſhouldſt be in priſon before night, which thou ſhalt find true," and ſent him thither. He had not been long in cuſtody before the king ſent for him again, to know whether he could caſt a figure to know how long he ſhould be in priſon. He ſtill anſwered "No." "Then (ſaid the king) thou art an illiterate fellow, that canſt not foretel either good or bad that ſhall befal thyſelf: therefore I will conclude thou canſt not tell of mine;" and ſo ſet him at liberty.

ARCADIUS, an Argive, never gave over reviling King Philip of Macedon, abuſing him with the moſt

reproachful terms; and arrived at last to that bold impudence as to give him this kind of public warning:

So far to fly, until he hither came,
Where no man knew or heard of Philip's name.

This man was afterwards seen in Macedonia. Then the friends and courtiers of King Philip gave him information thereof, moving him to inflict some severe punishment upon him, and in no case suffer him to escape his hands. But Philip, on the contrary, having this railer in his power, spake gently unto him, used him courteously and familiarly, sent unto him in his lodgings gifts and presents, and so sent him away in safety. Afterwards he commanded those courtiers who had incited him against him, to inquire what words this man gave out of him amongst the Greeks. They made report again, and told him that he was become a new man, and ceased not to speak wonderful things in the praise of him. "Look you then (said Philip unto them) am not I a better physician than all you? And am not I more skilled in the cure of a foul-mouthed fellow than the best of you?"

ALIVERDI, generalissimo of the armies of Abbas the Great, King of Persia, and his prime minister, was as good a general, and as able a politician, as he was amiable in the capacity of a courtier. From the constant serenity of his countenance, it was judged that nothing could ruffle the calmness of his heart; and virtue displayed itself in him so gracefully and so naturally, that it was supposed to be the effect of his happy temper. An extraordinary incident made the world to do him justice, and place him in the rank he deserved.

One day, as he was shut up in his closet, bestowing on affairs of state the hours which other men devote to sleep, a courier, quite out of breath, came in, and told him that an Armenian, followed by a posse of friends, had in the night surprized his palace at Amandubat, destroyed all the most valuable furniture in it, and would have carried off his wife and children, doubtless to make

ſlaves of theirs had not the domeſtics, when the firſt fright was over, made head againſt him. The courier added, that a bloody ſkirmiſh enſued, in which his ſervants had the advantage at laſt; that the Armenian's friends were all killed upon the ſpot, but that their leader was taken alive. "I thank thee, Offali," (the prophet moſt revered by the Perſians next to Mahomet) cried Aliverdi, "for affording me the means to revenge ſo enormous an attempt. What! whilſt I make a ſacrifice of my days and my repoſe to the good of Perſia; while, through my cares and toils, the meaneſt Perſian ſubject lives ſecure from injuſtice and violence, ſhall an audacious ſtranger come to injure me in what is moſt dear to me! Let him be thrown into a dungeon, give him a quantity of wretched food ſufficient to preſerve him for the torments to which I deſtine him." The courier withdrew, charged with theſe orders to them who had the Armenian in cuſtody.

But Aliverdi, growing cool again, cried out, "What is it, O God, that I have done! is it thus I maintain the glory of ſo many years? Shall one ſingle moment eclipſe all my virtue? That ſtranger has cruelly provoked me; but what impelled him to it? No man commits evil merely for the pleaſure of doing it: there is always a motive, which paſſion or prejudice preſents to us under the maſk of equity; and it muſt needs be ſome motive of this kind that blinded the Armenian to the dreadful conſequences of his attempt. Doubtleſs I muſt have injured the wretch."

He diſpatches immediately an expreſs to Amandabat, with an order under his own hand, not to make the priſoner feel any other hardſhip than the privation of liberty. Tranquil after this act of moderation, he applied himſelf again to public buſineſs, till he ſhould have leiſure to ſift this particular caſe to the bottom. From the ſtrict inquiries he ordered to be made, he learned that one of his inferior-officers had done very conſiderable damage to the Armenian, conſidering the mediocrity of his fortune; and that he himſelf had ſlighted the complaints brought againſt him. Eaſed by

this diſcovery, he called for the Armenian, whoſe countenance expreſſed more confuſion than terror, and paſſed this ſentence upon him:

"Vindictive ſtranger, there were ſome grounds for thy reſentment; thou didſt think I had juſtly incurred thy hatred; I forgive thee the injury thou haſt done to me. But thou haſt carried thy vengeance to exceſs; thou haſt attacked a man whom thou oughteſt to reſpect; nay, thou haſt attempted to make thy vengeance fall upon innocent heads, and therefore I ought to puniſh thee. Go then and reflect in ſolitude on the wretchedneſs of a man that gives full ſwing to his paſſions. Thy puniſhment, which juſtice requires of me, will be ſufficiently tempered by my clemency; and thy repentance may permit me to ſhorten the term."

THE citizens of Privernum having ſuſtained ſeveral obſtinate wars againſt the Roman republic, were obliged at laſt to ſhut themſelves up within the walls of their town. Reduced to the laſt extremity, they ſent ambaſſadors to Rome for negociating a peace. The ſenate having demanded what chaſtiſement they deſerved in their own opinion: "That (anſwered they) which men deſerve who have ſtrained every nerve to preſerve their liberty, that precious gift received from their forefathers." But, replied the conſul, if Rome give you peace, may ſhe expect that hereafter you will religiouſly obſerve it? "Yes (ſaid the ambaſſadors) if the conditions be juſt and equal, ſo as not to make us bluſh. But if you give us a diſgraceful peace, hope not that the neceſſity which makes us accept of it to-day will make us obſerve it to-morrow." The ſenate were charmed with the behaviour of theſe ambaſſadors; and judged rightly, that enemies who preſerve their courage in the greateſt adverſity were worthy of the honour of being Roman citizens.

Virtue.

SENTIMENTS.

Bleſſings ever wait on virtuous deeds;
And though a late, a ſure reward ſucceeds.

VIRTUE is the ſureſt foundation both of reputation and fortune; and the firſt ſtep to greatneſs is to be honeſt.

He that would govern his actions by the laws of virtue, muſt keep guilt from the receſſes of his heart, and remember, that the pleaſures of fancy, and the emotions of deſire, are more dangerous as they are more hidden, ſince they eſcape the awe of obſervation, and operate equally in every ſituation, without the concurrence of external opportunities.

He who deſires no virtue in his companion, has no virtue in himſelf.

Many men miſtake the love for the practice of virtue, and are not ſo much good men as the friends of goodneſs.

Virtue is moſt laudable in that ſtate which makes it moſt difficult.

To dread no eye, and to ſuſpect no tongue, is the great prerogative of innocence; an exemption granted only to invariable virtue.

Virtue has ſuch a peculiar beauty and comelineſs, that even men of the moſt oppoſite character are impelled to reverence it in others, whatever be their ſtation. Tully very juſtly obſerves, that "*if virtue were to appear in a human form, all men would adore her.*"

Virtue is the greateſt ornament to youth; to the aged comfortable; to the poor ſerviceable; to the unfortunate and afflicted a ſure ſupport: ſhe enobles the ſlave, and exalts nobility, and is the brighteſt gem in the crown of a ſovereign.

None but the virtuous dare hope in bad circumſtances.

In the deepeſt diſtreſs virtue is more illuſtrious than vice in its higheſt proſperity.

EXAMPLES.

M. PORTIUS CATO the Elder lived with that integrity, that though he was fifty times accuſed, he was yet ſo many times adjudged innocent; nor did he obtain this by favour or wealth, but againſt the favour and riches of almoſt the whole city. His honeſty and ſeverity had raiſed him up many enemies, and much of envy, for he ſpared no man, nor was he a friend to any who were not ſo to the commonwealth. At laſt, being accuſed in his old age, he required and obtained, that Tiberius Sempronius Gracchus, one of the chiefeſt of his enemies, ſhould be appointed for his judge: but even he acquitted him, and gave ſentence that he was innocent. Through this his confident action, he ever after lived both in great glory and equal ſecurity.

IT is ſaid of King Henry the Sixth of England, that he had one immunity peculiar, that no man could ever be revenged of him, ſeeing he never offered a man an injury: once for all let his confeſſor be heard ſpeak, who in ten years confeſſion never found that he had ſaid or done any thing for which he might juſtly be enjoined penance.

WHEN the corpſe of Thomas Howard, ſecond Duke of Norfolk, was carried to be interred in the Abbey of Thetford, Anno 1524, no perſon could demand of him one groat for debt, or reſtitution for any injury done by him.

JULIUS DRUSUS, a tribune of the people, had an houſe that in many places lay open to the eyes of the neighbourhood. There came a workman to him, and told him, that at the price of five talents he would ſo alter it, that it ſhould not be liable to that inconvenience. "I will give thee ten talents (ſaid he) if thou canſt make my houſe conſpicuous in every room of it, that ſo all the city may behold after what manner I lead my life." For he was a man of great temperance and moderation. Lipſius calls him Livius Druſus, and

relates the ſtory in ſomewhat a different manner, though to the ſame purpoſe.

ARISTIDES was the moſt juſt and honeſt perſon among all the Greeks; and, by reaſon of the glory and name he had gained, was in danger of a ten years exile, which, from the manner of the ſuffrage, the Greeks call Oſtraciſm. While they were now giving in their voices, and he himſelf was preſent, ſtanding in the crowd and throng of the people, there came one to him, who (not being able to write himſelf) deſired him (being next to him) that he would write the name of Ariſtides in his ſhell, viz. him that he would have condemned and baniſhed. "Do you know him then (ſaid Ariſtides;) or has he any ways injured you?" "Neither (ſaid the other;) but this is that which vexes me, and therefore I would he were condemned, becauſe I hear him called up and down, 'Ariſtides the juſt or honeſt.' Ariſtides took his ſhell, and wrote his name in it as he had deſired.

SCIPIO NASICA was judged once, by the Senate of Rome (and each of thoſe ſenators were ſworn to ſpeak without paſſion or affection) to be the beſt and moſt honeſt man that ever was from the beginning of the world; yet this ſame man, as upright and innocent as he was, through the ingratitude of the people, was not ſuffered to die in his own country.

ASCLEPIODORUS went on a pilgrimage from the city of Athens into Syria, and viſited moſt cities as he went along. This he undertook, that he might obſerve the manners of men, and their way of life. His journey being ended, he ſaid, "that in all his perambulation he had not met with more than three men that lived with modeſty, and according to the rules of honeſty and juſtice." Theſe three were Ilapius a philoſopher in Antioch; Mares of Laodicea, the moſt honeſt man of that age; and Domnius the philoſopher; ſo that it ſhould ſeem Heraclitus had reaſon for his tears, who is ſaid to weep as often as he came abroad, in conſideration of ſo many thouſands of evil livers as he beheld about him.

WHEN the Senate of Rome were in debate about the election of Cenſor, and that Valerianus was in nomination, Trebellius Pollio writes, that the univerſal acclamation of the Senators was, "The life of Valerianus is a cenſorſhip; let him be the judge of us all, who is better than all of us: let him judge of the Senate who cannot be charged with any crime; let him paſs ſentence upon our life, againſt whom nothing is to be objected. Valerianus was almoſt a cenſor from his cradle; Valerianus is a cenſor in his whole life: a prudent ſenator; modeſt, grave; a friend to good men, an enemy to tyrants; an enemy to the vicious, but a greater unto vice. We receive this man for our cenſor: him we will all imitate: he is the moſt noble among us, the beſt in blood, of exemplary life, of excellent learning, of choice manners, and the example of antiquity." This was a glorious character of a man given by ſo honourable an aſſembly: and yet we ſee after what manner virtue is ſometimes afflicted in the world: this worthy perſon, having attained to the empire, was unfortunately taken by Sapores, King of Perſia, and made his footſtool.

AN eminent citizen, who had lived in good faſhion and credit, was, by a train of accidents, and by an unavoidable perplexity in his affairs, reduced to a low condition. There is a modeſty uſually attending faultleſs poverty, which made him rather chooſe to reduce his manner of living to his preſent circumſtances, than ſolicit his friends, in order to ſupport the ſhow of an eſtate, when the ſubſtance was gone. His wife, who was a woman of ſenſe and virtue, behaved herſelf on this occaſion with uncommon decency, and never appeared ſo amiable in his eyes as now. Inſtead of upbraiding him with the ample fortune ſhe had brought, or the many great offers ſhe had refuſed for his ſake, ſhe redoubled all the inſtances of her affection, while her huſband was continually pouring out his heart to her in complaints, that he had ruined the beſt woman in the world. He ſometimes came home at a time when ſhe did not expect him, and ſurprized her in

tears; which ſhe endeavoured to conceal, and always put on an air of cheerfulneſs to receive him. To leſſen their expence, their eldeſt daughter (whom I ſhall call Amanda) was ſent into the country, to the houſe of an honeſt farmer, who had married a ſervant of the family. This young woman was apprehenſive of the ruin which was approaching, and had privately engaged a friend in the neighbourhood to give her an account of what paſſed from time to time in her father's affairs. Amanda was in the bloom of her youth and beauty, when the lord of the manor, who often called in at the farmer's houſe as he followed his country ſports, fell paſſionately in love with her. He was a man of great generoſity, but from a looſe education, had contracted a hearty averſion to marriage. He therefore entertained a deſign upon Amanda's virtue; which at preſent he thought fit to keep private. The innocent creature, who never ſuſpected his intentions, was pleaſed with his perſon, and, having obſerved his growing paſſion for her, hoped, by ſo advantageous a match, ſhe might quickly be in a capacity of ſupporting her impoveriſhed relations. One day, as he called to ſee her, he found her in tears over a letter ſhe had juſt received from her friend; which gave an account that her father had lately been ſtripped of every thing by an execution. The lover, who with ſome difficulty found out the cauſe of her grief, took this occaſion to make her a propoſal. It is impoſſible to expreſs Amanda's confuſion, when ſhe found his pretenſions were not honorable. She was now deſerted of all her hopes, and had no power to ſpeak, but, ruſhing from him in the utmoſt diſturbance, locked herſelf up in her chamber. He immediately diſpatched a meſſenger to her father with the following letter.

"SIR,

I have heard of your misfortune, and have offered your daughter, if ſhe will live with me, to ſettle on her four hundred pounds a year, and to lay down the ſum for

which you are now diſtreſſed. I will be ſo ingenuous as to tell you, that I do not intend marriage; but if you are wiſe, you will uſe your authority with her not to be too nice, when ſhe has an opportunity of ſaving you and your family, and of making herſelf happy.

I am, &c."

This letter came to the hands of Amanda's mother; ſhe opened and read it with great ſurprize and concern. She did not think it proper to explain herſelf to the meſſenger; but, deſiring him to call again the next morning, ſhe wrote to her daughter as follows.

"DEAREST CHILD,

Your father and I have juſt now received a letter from a gentleman who pretends love to you, with a propoſal that inſults our misfortunes, and would throw us into a lower degree of miſery than any thing which is come upon us. How could this barbarous man think, that the tendereſt of parents would be tempted to ſupply their wants by giving up the beſt of children to infamy and ruin? It is a mean and cruel artifice to make this propoſal at a time when he thinks our neceſſities muſt compel us to any thing: but we will not eat the bread of ſhame; and therefore we charge thee not to think of us, but to avoid the ſnare which is laid for thy virtue. Beware of pitying us; it is not ſo bad as you have perhaps been told. All things will yet be well, and I ſhall write my child better news.

I have been interrupted. I know not how I was moved to ſay things would mend. As I was going on, I was ſtartled by a noiſe of one that knocked at the door, and had brought us an unexpected ſupply of a debt which has long been owing. O! I will now tell thee all. It is ſome days I have lived almoſt without ſupport, having conveyed what little money I could raiſe to your poor father. Thou wilt weep to think where he is; yet, be aſſured, he will ſoon be at liberty. That cruel letter would have broke his heart; but I

have concealed it from him. I have no companion at preſent beſides little Fanny, who ſtands watching my looks as I write, and is crying for her ſiſter; ſhe ſays ſhe is ſure you are not well, having diſcovered that my preſent trouble is about you. But do not think that I would thus repeat my ſorrows to grieve thee. No; it is to intreat thee not to make them inſupportable, by adding what would be worſe than all. Let us bear cheerfully an affliction which we have not brought on ourſelves, and remember there is a Power who can better deliver us out of it than by the loſs of thy innocence. Heaven preſerve my dear child!

Thy affectionate mother ———"

The meſſenger, notwithſtanding he promiſed to deliver this letter to Amanda, carried it firſt to his maſter, who, he imagined, would be glad to have an opportunity of giving it into her hands himſelf. His maſter was impatient to know the ſucceſs of his propoſal, and therefore broke open the letter privately to ſee the contents. He was not a little moved at ſo true a picture of virtue in diſtreſs; but at the ſame time was infinitely ſurpriſed to find his offers rejected. However, he reſolved not to ſuppreſs the letter, but carefully ſealed it up again, and carried it to Amanda. All his endeavours to ſee her were in vain, till ſhe was aſſured he brought a letter from her mother. He would not part with it but upon condition that ſhe would read it without leaving the room. While ſhe was peruſing it, he fixed his eyes on her face with the deepeſt attention; her concern gave a new ſoftneſs to her beauty, and when ſhe burſt into tears, he could no longer refrain from bearing a part in her ſorrow, and telling her that he too had read the letter, and was reſolved to make reparation for having been the occaſion of it. My reader will not be diſpleaſed to ſee the ſecond epiſtle, which he now wrote to Amanda's mother.

"MADAM,

I am full of ſhame, and will never forgive myſelf if I have not your pardon for what I lately wrote. It was far from my intention to add trouble to the afflicted; nor could any thing but my being a ſtranger to you have betrayed me into a fault, for which, if I live, I ſhall endeavour to make you amends as a ſon. You cannot be unhappy while Amanda is your daughter: nor ſhall be, if any thing can prevent it which is in the power of, MADAM,

Your moſt obedient,

Humble Servant ——"

This letter he ſent by his ſteward, and ſoon after went up to town himſelf to complete the generous act he had now reſolved on. By his friendſhip and aſſiſtance, Amanda's father was quickly in a condition of retrieving his perplexed affairs. To conclude, he married Amanda, and enjoyed the double ſatisfaction of having reſtored a worthy family to their former proſperity, and of making himſelf happy by an alliance to their virtues.

THE emperors of China elect their wives out of their own ſubjects, and, provided they are accompliſhed with virtue and beauty, they regard not their eſtate or condition. Not only the Chineſe, but every other nation pay this due tribute to virtue, except where cuſtom and degeneracy have totally obliterated all ſenſe of rectitude and morality.

LYCURGUS, being queſtioned about the law which diſcharged portions to be given to young women, ſaid, That in the choice of a wife, merit only ſhould be conſidered; and that the law was made to prevent young women being choſen for their riches, or neglected for their poverty. A man deliberating whether he ſhould give his daughter in marriage to a man of virtue with a ſmall fortune, or to a rich man who was not famed for probity, Themiſtocles ſaid, "I would beſtow my daughter upon a man without money, rather than upon money without a man."

VIRTUE and prudence are forcibly deſcribed by King Lemuel in the book of Proverbs. "Who can find a virtuous woman? For her price is far above rubies. The heart of her huſband doth ſafely truſt in her; ſhe will do him good, and not evil, all the days of her life: ſhe ſeeketh wool and flax, and worketh willingly with her hands; ſhe layeth her hands to the ſpindle, and her hands hold the diſtaff. She ſtretcheth out her hands to the poor; yea, ſhe reacheth out her hands to the needy; ſhe openeth her mouth with wiſdom, and in her tongue is the law of kindneſs: ſhe looketh well to the ways of her houſhold, and eateth not the bread of idleneſs. Her children riſe up and call her bleſſed: her huſband alſo, and he praiſeth her; many daughters have done virtuouſly, but thou excelleſt them all," &c.

THERE is not a more illuſtrious or beautiful example of virtue for the imitation of youth in true or fabulous hiſtory, than the ſtory of the young Joſeph (vide IMPURITY) as recorded in Geneſis, chap. xxxix. Not only that inſtance, but the whole conduct of his life, is ſuch an admirable example of wiſdom and virtue, as muſt excite the moſt perfect eſteem and love of his character, more than any fictitious deſcription that ever was yet written.

THE honour, influence, and power, of virtue and goodneſs is admirably recorded in the book of Job, chap. xxix. when in his proſperity. "O that I were as in months paſt, as in the days when God preſerved me; when his candle ſhined upon my head, and when by his light I walked through darkneſs: as I was in the days of my youth, when the ſecret of God was upon my tabernacle; when the Almighty was yet with me; when my children were about me: when I waſhed my ſteps with butter, and the rock poured me out rivers of oil; when I went out to the gate through the city; when I prepared my ſeat in the ſtreet! The young men ſaw me, and hid themſelves; and the aged aroſe and ſtood up: the princes refrained talking, and laid their hand on their mouth. The nobles held their

peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me: becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me; and I cauſed the widow's heart to ſing for joy. I put on righteouſneſs, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cauſe which I knew not I ſearched out; and I brake the jaws of the wicked, and plucked the ſpoil out of his teeth. Then I ſaid, I ſhall die in my neſt, and I ſhall multiply my days as the ſand. My root was ſpread out by the waters, and the dew lay all night upon my branch. My glory was freſh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept ſilence at my counſel; after my words they ſpake not again; and my ſpeech dropped upon them: and they waited for me as for the rain; and they opened their mouth wide, as for the latter rain. If I laughed on them they believed it not; and the light of my countenance they caſt not down. I choſe out their way, and ſat chief, and dwelt as a king in the army, as one that comforteth the mourners.

Phroniſſa----*A Character.*

By Dr. Watts.

PHRONISSA, when her daughters were little children, uſed to ſpend ſome hours daily in the nurſery, and taught the young creatures to recite many a pretty paſſage out of the Bible, before they were capable of reading it themſelves; yet at ſix years old they read the Scriptures with eaſe, and then they rejoiced to find the ſame ſtories in Geneſis and in the Goſpels which their

mother had taught them before. As their years advanced, they were admitted into the beſt converſation, and had ſuch books put into their hands as might acquaint them with the rules of prudence and piety in an eaſy and familiar way: the reading the lives of eminent perſons who were examples of this kind, was one of the daily methods ſhe uſed at once to inſtruct and entertain them. By ſuch means, and others which ſhe wiſely adapted to their advancing age, they had all the knowledge beſtowed upon them that could be ſuppoſed proper for women, and that might render their character honorable and uſeful in the world.

Long has Phroniſſa known, that domeſtic virtues are the buſineſs and honour of her ſex. Nature and hiſtory agree to aſſure her, that the conduct of the houſhold is committed to the women, and the precepts and examples of Scripture confirm it. She educated her daughters therefore in conſtant acquaintance with all family affairs, and they knew betimes what belonged to the proviſions of the table, and the furniture of every room. Though her circumſtances were conſiderable in the world, yet, by her own example, ſhe made her children know, that a frequent viſit to the kitchen was not beneath their ſtate, nor the common menial affairs too mean for their notice, that they might be able hereafter to manage their own houſe, and not be directed, impoſed upon, and perhaps ridiculed by their own ſervants.

They were initiated early in the ſcience of the needle, and were bred up ſkilful in all the plain and flowery arts of it; but it was never made a taſk nor a toil to them, nor did they waſte their hours in thoſe nice and tedious works, which coſt our female anceſtors ſeven years of their life, and ſtitches without number. To render this exerciſe pleaſant, one of them always entertained the company with ſome uſeful author while the reſt were at work; every one had freedom and encouragement to ſtart what queſtion ſhe pleaſed, and to make any remarks on the preſent ſubject, that reading, working, and converſation might fill up the hour with vari-

ety and delight. Thus, while their hands were making garments for themſelves or for the poor, their minds were enriched with treaſures of human and divine knowledge.

At proper ſeaſons the young ladies were inſtructed in the gayer accompliſhments of their age: but they were taught to eſteem the ſong and the dance ſome of their meaneſt talents, becauſe they are often forgotten in advanced years, and add but little to the virtue, the honour, or the happineſs of life.

Phroniſſa herſelf was ſprightly and active, and ſhe abhorred a ſlothful and lazy humour; therefore ſhe conſtantly found out ſome inviting and agreeable employment for her daughters, that they might hate idleneſs as a miſchievous vice, and be trained up to an active and uſeful life. Yet ſhe perpetually inſinuated the ſuperior delights of the cloſet, and tempted them by all inviting methods to the love of devout retirement. Whenſoever ſhe ſeemed to diſtinguiſh them by any peculiar favours, it was generally upon ſome new indication of early piety, or ſome young practice of a ſelf-denying virtue.

They were taught to receive viſits in forms agreeable to the age; and though they knew the modes of dreſs ſufficient to ſecure them from any thing aukward or unfaſhionable, yet their minds were ſo well furniſhed with rich variety, that they had no need to run to thoſe poor and trivial topics, to exclude ſilence and dulneſs from the drawing-room.

Here, I muſt publiſh it to their honour, to provoke the ſex to imitation, that though they comported with the faſhion in all their ornaments, ſo far as the faſhion was modeſt, and could approve itſelf to reaſon or religion, yet Phroniſſa would not ſuffer their young judgments ſo far to be impoſed on by cuſtom, as that the mode ſhould be intirely the meaſure of all decency to them. She knew there is ſuch a thing as natural harmony and agreeableneſs; in the beauties of color and figure her delicacy of taſte was exquiſite; and where the mode run counter to nature, though ſhe indulged

her daughters to follow it in ſome innocent inſtances, becauſe ſhe loved not to be remarkably ſingular in things of indifference, yet, ſhe took care always to teach them to diſtinguiſh gay folly and affected extravagance from natural decencies, both in furniture and in dreſs: Their rank in the world was eminent; but they never appeared the firſt, nor the higheſt in any new-fangled forms of attire. By her wiſe example and inſtructions ſhe had ſo formed their minds, as to be able to ſee garments more gaudy, and even more modiſh than their own, without envy or wiſhes. They could bear to find a trimming ſet on a little awry, or the plait of a garment ill-diſpoſed, without making the whole houſe and the day uneaſy, and the ſun and heavens ſmile upon them in vain.

Phroniſſa taught them the happy art of managing a viſit with ſome uſeful improvement of the hour, and without offence. If a word of ſcandal occurred in company, it was ſoon diverted or ſuppreſſed. The children were charged to ſpeak well of their neighbours as far as truth would admit, and to be ſilent as to any thing beſides: but when the poor or the deformed were mentioned in diſcourſe, the aged, the lame, or the blind, thoſe objects were handled with the utmoſt tenderneſs: nothing could diſpleaſe Phroniſſa more than to hear a jeſt thrown upon natural infirmities: ſhe thought there was ſomething ſacred in miſery, and it was not to be touched with a rude hand. All reproach and ſatire of this kind was for ever baniſhed where ſhe came; and if ever raillery was indulged, vice and wilful folly were the conſtant ſubjects of it.

Perſons of diſtinguiſhed characters ſhe always diſtinguiſhed in her reſpect, and trained up her family to pay the ſame civilities. Whenſoever ſhe named her own parents, it was with high veneration and love, and thereby ſhe naturally led her children to give due honour to all their ſuperior relatives.

Though it is the faſhion of the age to laugh at the prieſthood in all forms, and to teach every boy to ſcoff at a miniſter, Phroniſſa paid double honours to them

who labonred in the word and doctrine, when their perſonal behaviour upheld the dignity of their office; for ſhe was perſuaded St. Paul was a better director than the gay gentlemen of the mode. Beſides, ſhe wiſely conſidered that a contempt of their perſons would neceſſarily bring with it a contempt of all their miniſtrations: and then ſhe might carry her daughters to the church as much as ſhe pleaſed; but preaching and praying, and all ſacred things, would grow deſpicable and uſeleſs, when they had firſt learned to make a jeſt of the preacher.

But are theſe young ladies always confined at home? Are they never ſuffered to ſee the world? Yes, and ſometimes without the guard of a mother too; though Phroniſſa is ſo well beloved by her children, that they would very ſeldom chooſe to go without her. Their ſouls were inlaid betimes with the principles of virtue and prudence; theſe are their conſtant guard; nor do they ever wiſh to make a viſit where their mother has reaſon to ſuſpect their ſafety.

They have freedom given them in all the common affairs of life to chooſe for themſelves; but they take pleaſure, for the moſt part, in referring the choice back again to their ſeniors. Phroniſſa has managed the reſtraint of their younger years with ſo much reaſon and love, that they have ſeemed all their lives to know nothing but liberty; an admonition of their parents meets with cheerful compliance, and is never debated. A wiſh or deſire has the ſame power over them now, as a command had in their infancy and childhood; for the command was ever dreſſed in the ſofteſt language of authority, and this made every act of obedience a delight, till it became an habitual pleaſure.

In ſhort, they have been educated with ſuch diſcretion, tenderneſs, and piety, as have laid a foundation to make them happy and uſeful in the riſing age: their parents with pleaſure view the growing proſpect, and return daily thanks to Almighty God, whoſe bleſſing has attended their watchful cares, and has thus far anſwered their moſt fervent devotions.

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